CEYLON AND THE CINGALESE;

THEIR

HISTORY, GOVERNMENT, AND RELIGION,

THE

ANTIQUITIES, INSTITUTIONS, PRODUCE,
REVENUE, AND CAPABILITIES

OF THE ISLAND;

WITH

ANECDOTES ILLUSTRATING

THE

MANNERS AND CUSTOMS

OF THE

PEOPLE.

BY

HENRY CHARLES SIRR, M.A.,

OF

LINCOLN'S INN, BARRISTER-AT-LAW,

AND

LATE DEPUTY QUEEN'S ADVOCATE

FOR THE

SOUTHERN CIRCUIT IN THE ISLAND OF CEYLON.

VOL. II.

LONDON:
WILLIAM SHOBERL, PUBLISHER,
20, GREAT MARLBOROUGH STREET.

1850.

Entered at Stationers' Hall.

LONDON:

PRINTED BY G. J. PALMER, SAVOY STREET, STRAND.

B2

DS
489
S622c
v.2

CONTENTS

OF THE SECOND VOLUME.

CHAPTER I.

Pretender taken—Trial—Pleads guilty—Sentenced to transportation—Translation of his statement—Charges made against the Colonial Government—Colonel Forbes' pamphlet—Gun, dog, and road-ordinance considered—Bishop of Colombo's letter to Lord Grey—Alleged misinterpretation of laws—Present state of priesthood—Alleged connivance of authorities at rebellion refuted—Court-Martial—Priest shot in his robes—Result of agitation similar to Ireland—Proposed location of Malabar—Coolees on forfeited lands—Position of the government—Concluding remarks—List of English Governors. . . . . *Page* 1

CHAPTER II.

National costume of the Kandians and Cingalese—Classical mode of arranging the hair—Beauty of the ornaments—Value—Personal appearance—Native belle—The half-castes, or Burghers. 31

CHAPTER III.

National religion—Antiquity of Buddhism—Transmigration of souls—Fabulous beings—Mythology of the Cingalese—Hea-

vens—Hells—Gods—Demons—Devil-dancers, their origin—How practised—Punishments—Account of the last Buddha that appeared—Birth, marriage, life, and death of Goutama Buddha—Tenets of Buddhism—Commands of Buddha—Doctrines inculcated. 42

CHAPTER IV.

Buddhism, when introduced into Ceylon—Wihares and dagobahs—Contents of dagobah that was opened near Colombo in 1820—Dalada relic brought to Ceylon, A.D. 310—Taken possession of by us in 1818—Publicly worshipped under the sanction of our government—Given up in 1847—Lord Torrington's despatch on the subject—The capital, during the reign of the Kandian kings, when the Dalada was exhibited—The principal Buddhist temple in Ceylon—Shrine of the Dalada—Buddha—The priesthood—Buddha's commands to the laity—Worship of Buddha—Worship of the gods—The Kappuralles—Conjoint worship of Buddha and the gods. . 87

CHAPTER V.

Religious festivals in honour of the gods—Alootsaul-mangalle, or festival of New Rice—Awooroodu-mangalle, or festival of the New Year—the ordination of Upasampadas—Parraharrah—Present and former magnificence—Karttie-mangalle, or the feast of the Fortunate Hour—Adam's Peak—The Buddhists' and Mahomedans' account of the mountain—The pilgrim's worship of the Sree-pada—Legend of the Deiya-guhawa—Description of Adam's Peak—Worship of ancestors — Worship of planets — Ulama, or the Demon Bird. 123

CHAPTER VI.

Buddhist marriages—Kandian customs—A daughter murdered by her father—Native laws regarding the marriages of slaves

—The age when marriage can be lawfully contracted—Polyandry—Brother husbands—Associated husbands—Beena and Deega marriages — Kandian proverb — Divorces—Marriage preliminaries—Marriage-feast and ceremony — Marriage of Protestant natives of high caste in the maritime provinces—Marriage of Roman Catholic natives of good caste—Ceremonies observed at the marriages of the Kandian kings—Naming children—Funeral rites of the high and low castes—Obsequies of a monarch—Tombs of the Kandian kings—Electing the sovereign—Investing the king with the attributes of royalty. 156

CHAPTER VII.

Origin of castes—Their number and divisions—Outcastes Gattaroo and Rhodia—Traditions—Native laws respecting Rhodias—The Veddahs, or aborigines of Ceylon—Forest and village Veddahs—Ludicrous occurrence in a court of justice —Historical account—Legend of Kuwani—Native government—Rules for the monarch's guidance—Reception of ambassadors—Mode of addressing the sovereign—Sanus, or deed of gift—Royal amusements—Native laws—Trial by ordeal—Slavery—Kandian proverbs—Tenures of land—The present system of jurisprudence in Ceylon—Mr. Langslow—Proposed modification of the criminal laws—Capital punishment not dreaded by the Cingalese. . . . 206

CHAPTER VIII.

Encouragement given by the sovereigns of Lanka-diva to science and literature—The Cingalese language—Education—Native literature—Poetical specimens—Tradition of the king and poet—Gasco, the poet-lover of the queen—Musical instruments—Musicians—Sculptors—Painters—Lacker-painting—Casting in metal—Ivory carving—Carved and inlaid woods —Goldsmiths—Lapidaries—Anecdote—Blacksmiths—Wea-

vers—Potters—Architecture—Palace at Kandy—Ecclesiastical architecture—Healing art, chemistry, surgeons—Diseases prevalent in Ceylon 248

CHAPTER IX.

The state of Ceylon anterior to the Christian era—Anooradhapoora, when built—Circumference of city walls—Native historical record—Account given by Fa-Hian, the Chinese traveller of the fourth century—Bridge of devils—Mode of shaping and ornamenting granite 2000 years ago—Unicorn known to the Cingalese—Maha-Wihare—Lowa-Maha-Paya—Ruwanelli Saye—Tradition—Glass pinnacle used as a non-conductor, A.D. 243—Abhaayagiri Dagobah—Toophaaraamaya Dagobah—Tanks and wells—Tomb of Elala—Rock temples of Dambool—Dimensions of the Maha Rajah Wihare—Decorations, paintings, and statues of the gods and kings—Curious descriptive inscription on the rock—Anecdote of the sacred water—Worship in the cave—Aloot Wihare—Maha Dewo Dewale—Smallest rock temple—Dimensions and decorations—Exterior of Damboola Galla—Summit of the rock—Ancient rock fortress of Sigiri—Ruins of a nunnery at Minigiri—Tradition—Dewinoowara, the city of the god—Ramayana, the oldest epic poem extant, commemmorates the conquest of Ceylon by Rama—Remains of antiquity seen around Dondera—The priest's tale—Antique statue at Belligama—Pollanarooa—Remains of tank, palace, religious edifices, rock temple, and colossal statues—Dagobah of the golden umbrella—Stone roof—Ancient inscriptions—Mass of stone removed by men—Extraordinary piece of sculpture—Sanus, or deed of gift 282

CHAPTER X.

Population—Excess of males—Three Classes, Cingalese Malabars, Moors, the latter the Jews of Ceylon—Difference

between personal appearance and character of Kandians and Cingalese—Revenue, sources of—Land sales formerly included therein—Tariff—Pearl fishery, amounts of income under Dutch and English—Protection of banks—Shark charmers—Chanks, income, retail trade partly opened—Land revenue, mode of collection, proposed abolition, income—Stamps, amount of—Fines and forfeitures, amount of—Carriage tax—Arrack and toddy farms, income of—Road tax—Post-office, revenue of—Custom dues—Loan—Economy in public service ordered—Suggestions for reductions in revenue establishment—Currency, paper, amount of, silver coinage, gold, native money—Course of exchange—Cash balances of treasury—State of government paper currency—State of government funds — Revenue and expenditure — Military charges—Estimated revenue and expenditure for 1849—Principal articles imported during 1845—Principal articles exported—Internal resources undeveloved—Conclusion . 338

CEYLON AND THE CINGALESE.

CHAPTER I.

Pretender taken — Trial — Pleads guilty — Sentenced to transportation—Translation of his statement—Charges made against the Colonial government—Colonel Forbes' pamphlet—Gun, dog, and road-ordinance considered—Bishop of Colombo's letter to Lord Grey—Alleged mis-interpretation of laws—Present state of Priesthood—Alleged connivance of authorities at rebellion refuted—Court-Martial—Priest shot in his robes—Results of agitation similar to Ireland—Proposed location of Malabar—Coolees on forfeited lands—Position of the government—Concluding remarks—List of English Governors.

It was not until the 21st of September that the Pretender was taken, notwithstanding the nu-

merous parties which had been sent out in pursuit of him, and the large reward offered for his apprehension. It appears that he was arrested in consequence of information given by the man who took him his daily supply of curry and rice, and who becoming greatly alarmed for his own safety, proceeded to Captain Watson, and promised to show where the king was, provided he should be afforded assistance, but stating that no European could be of the party.

Accordingly, six Malay soldiers were dispatched with him, dressed as natives, and accompanied by two moodliers and a headman. The party left Matelé in time to arrive at the place of concealment at sunset, which was the usual period at which the pretender's food was taken to him. The guide entered the cave first, taking with him the accustomed supply of curry and rice; the Malays crept in afterwards, and, in the midst of his repast, they seized the impostor; he resisted, and succeeded in getting on the side of the rock, but was shortly pulled down, bound, and escorted to Matelé, where he arrived about nine o'clock the same evening.

The cave where the Pretender was discovered is situate in a very large rock concealed in the centre of a thick jungle, distant about eight miles from Matelé, and commanding an extensive view of the surrounding country.

The Pretender bore the appearance of being

much jaded and harassed when he was taken, and was only attended by one individual, who was stationed on the top of the rock, but is supposed to have fallen asleep at his post, and to have been awakened by the noise occasioned in arresting his lord.

On the 27th of December following, Gonegalle-godde Banda was indicted for high treason before the regular session of the Supreme Court holden at Kandy, to which charge he pleaded guilty; a verdict was returned accordingly, and sentence of death was passed upon him; he was, however, recommended to mercy by the court, and Lord Torrington accordingly commuted the sentence to transportation for life, and a severe public flogging in Kandy previously to his departure.

The following is a literal translation of a written statement which was read by the Pretender in open court, when he was called upon in the usual form to show cause why sentence of death should not be passed upon him.

"I, Gonegalle-godde Banda, prostating myself before this high tribunal, and making my obeisance one million of times, most humbly beg leave to submit to the judge, who presides over the administration of justice in the Supreme Court, the following circumstances, namely:—

"In consequence of some disagreement at our house at Gonegallegodde, in Oodunneuvere, I was induced to go and live with the elder sister

of my father-in-law, who lives at Cadoowella, in Matelé; and, whilst living there, persons who were in office acquainted the poor people that Mr. Buller had established thirty-two new taxes, on which account the people of the four provinces formed themselves into a rebellion.

"At this time I was living at Matelé, and it is true that one Dingeralle, of Hangoorankette, and the people of Matelé collected themselves together, having imposed upon me by false and fraudulent stories, misled me and went with me to Dambool, where the following persons, namely, Lenadora Aratchille, Pallegawa Aratchille, the priest, Giranagama Unanse, Elleherra Corale Aratchille, of the same village, Ratteralle of the same village, Neyarepola Odeharame of Cadoowella, Badalmohandirama of the same village, Melpitirge Corale, and all others of Matelé, having conspired together, presented to Lenadora Aratchille three cloths, one jacket, and a silk cloth to be used as a turban, and requested him to dress me with the same, which being done, they then procured a palanqueen, and nominated me as their head, notwithstanding my refusal, and conducted me from Dambool to the estate of Wariapoola.

"The people attempted and wanted to set fire to the Tappal station between Dambool and Gongawella, to destroy the people therein living, and to plunder, but I did not allow them to com-

mit those wrongful acts; but those people came almost to Gongawella, and plundered the property there. I hastened after them, and directing them not to plunder property, flogged them with fire rattans until they were smashed to pieces; but, seeing that they could not thereby be prevented, I cut two men in their hands with a sword, which put a stop to it.

"The people also wanted to destroy the court-house, the cutcherry, and the people, but I allowed not an opportunity for carrying those intentions into effect. I was requested by them to come to Kandy, but I refused, saying, 'You have acted according to your own will without listening to what I said, that no injury should be done to any.' Saying so, I went to the estate of Wariapoola. A gentleman was then brought there by them whom they wanted to kill, but I saved his life, and did not permit him to be killed. Having come to know, that in consequence of my having prevented them from committing all these aggressions, and chastised the people of their own party, and thereby prevented the plunder, that they intended to take away my own life, and conspired together to constitute some one else as their chief, I deserted them.

"This is all the offence or wrong I have committed. Both your lordship's soul and my own were created by one God. Your lordship is a supreme being over this island. Your lordship's

soul and my own will have to communicate together before the same God. Therefore I implore, in the name of the God who created your lordship, in the name of his doctrines, in the name of her Majesty, in the name of her crown, in the name of all the churches established in different countries subject to British dominion, in the name of the priests who officiate in each of them, in the name of his Excellency the Governor of Colombo, in the name of your lordship's royal father and royal mother, and in your lordship's own name, that I may be pardoned for the said offence or wrong, and that I may be discharged for the sake of charity.

"Besides this, having got money from my father-in-law, Gonegallegodde Menickrale, I bought buffaloes for him; these buffaloes, together with his household property, were taken by government, and his house set on fire: I pray that the same may be restored to him.

(Signed) "GONEGALLEGODDE BANDA."

We must confess that there is little to admire in the tenor of this statement, as few can sympathize with a leader, so devoid, by his own showing, of courage, dignity, or influence over his followers.

The troops which had been brought from Madras returned, part in the middle of September, and the remainder at the commencement

of October. On the 10th of October, martial law ceased in the Kandian districts by proclamation, and on the 23rd of the same month an ordinance was passed by the legislative council to indemnify the Governor and all persons acting under his authority for all acts done during the existence of martial law.

Such were the features of the Kandian rebellion of 1848, and the principal events connected with it, which have excited so much public attention, and have led to the appointment of a committee of the House of Commons to investigate the affairs of the colony. Many charges have been brought against the local government by the Colonial press, and their supporters in this country, and very recently Colonel Forbes has published his view of the case in a pamphlet, entitled "Recent Disturbances and Military executions in Ceylon." * That the colonial government has been faultless, would be an absurdity to maintain, but the charges preferred against them are of too sweeping a nature, and many at present are totally unsupported by evidence. Colonel Forbes, from his long residence in the island, and the official position he held in the colony, ought from his experience to be well qualified for the task he has undertaken; but, with every respect for his honesty of purpose,

* Blackwood and Sons, 1850.

we cannot shut our eyes to the fact, that his charges against the authorities, and the defence he has made for the Kandians, are the offspring of a very prejudiced mind.

In referring to the complaints raised against the government, we will for convenience take them in order as they appear in Colonel Forbes' pamphlet, as they are in substance similar to those preferred by his predecessors. These are seven in number, and have been reduced by the author into the form of interrogatories, which he starts by answering collectively in the affirmative.

The Colonel's first query is, "Were not *unjust* taxes rashly enacted, recklessly supported, and lightly abandoned?" This having been answered in the affirmative generally, is then particularly considered, omitting the word "*unjust*." The dog, gun, and road-ordinances are then discussed, and the first is declared to be "absurd because impracticable; impolitic because irritating; and would have been ludicrous had it not been mischievous; it was enacted before, and abandoned after the disturbances of 1848."

There are no further reasons given for the writer's assertions, and therefore they may fairly be questioned. The natives are in the habit of keeping a number of dogs, and besides these there are an immense quantity of *pariah* dogs, which have no owners; it therefore became ne-

cessary to legislate upon the subject, and as the preamble to the ordinance in question states, "to keep down the number of dogs in the island." The law was passed to enable the people to protect such dogs as they wished to preserve, by registration at the trifling cost of one shilling, while all unregistered dogs might be shot by the police. The reader may decide if such a law could be unjust, impracticable, or impolitic.

The writer then proceeds to the gun-ordinance which he designates as "impolitic and irritating," and as a reason shows that fire-arms were not prohibited, because gunpowder was kept at the principal stations, and sold to the natives by the officers of the British government.

This is very true; but, according to his own statement, the law required the permission of the government agent to entitle a native to be possessed of, or to carry arms; and, although the law was not strictly enforced, still it existed, and the new law was only to regulate the registration which before existed. The Governor gives reasons in detail in a despatch, page 291, of the Blue Book, for altering this law by striking out the word *annual*, and rendering only one registration and one payment necessary.

The case is clearly made out, however, that these two laws were passed without sufficiently considering the details, that the former was foolishly abandoned altogether, and the latter was modi-

fied, after the disturbances; but the Colonial government cannot be expected to be wiser than her Majesty's ministers, who not unfrequently propose and pass laws without due consideration of their mode of working.

The road-ordinance is that with which Colonel Forbes and others are most wroth. The only portion of the charge against the government in reference to this law with which we can concur is, that it "has been amended *since the disturbances*," to remove what was termed "an insult to the religion of the people," by exempting the Buddhist priesthood from compulsory labour. But our ground of objection is because this injudicious measure, similar to many others connected with our colonies, is likely to be productive of much evil, in the impression which it is calculated to produce upon the minds of the followers of Buddha, who are all aware that the Christian government of the colony has not given the same relief to the ministers of the Gospel of Christ. We feel that we cannot better express our opinions upon the subject than by quoting the following letter, addressed by the Lord Bishop of Colombo to Earl Grey:—

"Colombo, Ceylon, November 13, 1848.

"My Lord,

"Having no more legitimate mode of bringing my opinion on any points affecting the religious

condition of this colony, before your lordship, I am compelled thus formally to express to your lordship my unfeigned sorrow that, in an Ordinance which has just passed the Legislative Council, entitled "An Ordinance to Alter in certain respects, the Ordinance No. 8, 1848, &c." a clause (No. 9) has been introduced, exempting all Buddhist priests from the labour required under that Ordinance, and from all payments in commutation of such labour, on the ground that the tenets of "Buddhism prohibit the priests of that religion performing labour of the description contemplated, and forbid to such priests the acquisition of money or other property," while the like exemption is not granted to Christian ministers.

"Admitting even that, to a statesman, such an exemption may on *political* grounds seem expedient, as far as regards the Buddhist priests, (though not at all assenting to this opinion,) I would press earnestly upon your lordship the conclusion which follows, that on *religious* grounds the same immunity should be extended to Christian ministers.

"1. Because the British Government, having only last year so solemnly disavowed and formally discontinued all connexion with the Buddhist religion, it is neither equitable nor consistent now to exclude Christian ministers from privileges granted to Buddhist priests.

"2. Because the exemption being granted only to priests, as *spiritual* persons, and to none other, it cannot be treated as a *merely* political question, or divested of a religious bearing. If therefore, political reasons require the exemption of one class, religious principles require the same for the other.

"3 Because the exemption being shared by Buddhist priests with his Excellency the Right Hon. the Governor alone, as the representative of her Majesty, and her Majesty's troops, it cannot fail to be considered by them and their followers as a high and distinctive tribute to the excellence of their religion.

"4. Because so honorary a privilege will, for its own sake, be greatly esteemed by a people wholly uneducated and incapable of discriminating between truth and error, and will not fail to be used by a designing priesthood for the purpose of upholding their own false system.

"5. Because such an impression on the native mind cannot but be most prejudicial to the cause of Christianity, and must act as a positive discouragement and hindrance to all Missionary efforts for the diffusion of truth, and for the enlightenment and real improvement of the Singhalese people.

"6. Because a Christian government in its unrestricted and equal toleration of all religious opinions cannot confer special immunities on the

professors of a false creed without disparaging those of the true religion.

"Were I disposed to object to the measure on any other than purely religious grounds, I might urge—

"That, in a financial point of view the pecuniary gain to government must be beneath consideration when so important a principle is at stake. The whole number of Christian ministers of every denomination in the island, European, Native, and American, by the last published return, does not exceed 100. The annual payment of 3s. each would amount to an annual aggregate of £15.

"I might urge, too, the well-known fact to which the records of many Courts of Law in the island will bear testimony, that whatever may be the *professed* tenets of Buddhism, the priests not only inherit and possess property, but claim, as subjects, the protection of the law for its possession.

"Whether the property so claimed be of corporate or personal tenure there can be no injustice in requiring that the property itself should contribute towards the maintenance of the government, which protects its possessors in their rights.

"But I forbear altogether from the use of such arguments, further than in illustration of the real merits of the case. The single ground of

my appeal is the religious tendency of the measure. No conscientious scruple or political objection is urged; no professional jealousy is felt, no private or personal feeling is entertained. As the *original* Ordinance stood, the clergy willingly acquiesced in the pecuniary payment, and do so still; but the amendment just past having introduced into it an element of a directly religious character, I am unable to suppress my conviction, that its provision is one as irreconcilable with the principle of sound legislation as repugnant to those of true Christian faith.

"I need not press upon your lordship the obvious and great necessity on the part of our rulers of extreme caution in legislating for an illiterate and superstitious people, lest any measure be adopted which may even *seem* or be so perverted as to give direct countenance to a system of religious falsehood, believing as the Cingalese Buddhist does, the mysterious and inherent sanctity of his religion to be such that the British power, though invincible in arms, is feeble and futile for its overthrow, and interpreting therefore all its acts as an involuntary homage to the superiority of his own faith.

"I appeal, therefore, with confidence to the Imperial Government of Great Britain, as a Christian country in which the true principles of toleration are not only understood but carried out; and where it is not a *mere* profession or

conventional form, but a great practical principle exemplified every day; and I intreat your lordship, for the sake of truth and *our* common faith, not to sanction the enactment as it at present stands, lest you give the entire native population of Ceylon reason to think the British Government indifferent to the holy cause of Christianity.

"Should it, for political reasons, be thought necessary (which, however, I do not either in principle or opinion admit) to confer civil immunities or privileges of any kind on Buddhist priests, I entreat that the Christian clergy may look for an equal measure of consideration from her Majesty's Government.

"I should not press this important matter so earnestly on your lordship if I did not really believe the cause of the Christian religion, and the prospective dissemination of Divine truth among an unconverted and uneducated people to be seriously jeopardized by this enactment.

"I have, &c.,
(Signed) "J. COLOMBO.

"The Right Hon. Earl Grey,
&c. &c. &c."

As to the charge that this ordinance establishes a general system of slavery for the poor of Ceylon, we consider that the idea is absurd to call that slavery, which only imposes the labour

of six days in the year, or the payment of three shillings; and no one can deny that the native, who is unable to pay the penalty, is much more usefully employed for six days out of 365, than lying sleeping away his energies both of mind and body, or squatted in the shade chewing betel. But let us see what the well-disposed amongst the natives think upon this question; in an address presented to the Governor from the inhabitants of Megodetike, a place in the neighbourhood of Kandy, we find the following paragraph:—

"As regards the recent Road Ordinance, we cannot hide from your Excellency the fact of our having been some time ago most erroneously informed of the intentions of government in respect thereof, as also of the false reports which gained circulation in our country in respect of the other alleged imposts. Hence the very great alarm we once felt; but now seeing what are the real intentions of government, and knowing that we of all the other districts are mostly in want of a public road, we feel quite satisfied of the urgent necessity of having such a road opened through our country, and have already expressed to government our readiness, through our ratra-mahatmeer, to commence operations in regard to the forming of that road immediately. We have no doubt that, with some little sacrifice of our time or money towards this

object, the road now traced by our government agent will be soon completed. If our offer to commence work immediately be approved of by government, we are every way inclined to do so, even before the ordinance comes into operation." See Blue Book, page 215.

From another address presented to his excellency from the inhabitants of two other districts within the Kandian province, we have taken the following extract :—

" As to the Road Ordinance, we are of opinion that it is calculated to do much more good to the people than to the government. We had formerly worked for the government *four months* in the year, and cannot now complain as a hardship our being obliged to work *six days* in the year." See Blue Book, page 216.

Again at page 237. " It is deserving of notice, that the people are at this moment busily and cheerfully occupied of their own free will, and without either remuneration or compulsion on the part of government, in repairing and opening some of the neglected lines of road in the neighbourhood of Kandy, (the government only finding tools,) and that no less than three hundred men have been for a short time employed in clearing an unfinished canal."

Away, then, with this absurd outcry about compulsory labour, by which means alone the great trunk lines of road were formed in the island.

Roads are necessary to facilitate communication, and carry civilization into districts where Europeans have never been seen, except on hunting excursions, and, therefore, the benefit to be derived by the native population from opening communication into unknown regions is incalculable. The whole community are called upon to contribute to this great and essential undertaking, and the most beneficial aid which the natives can bestow, as well as the most practicable for themselves, is the required limited labour.

In addition to the willingness expressed in the addresses above quoted, on the part of those who signed them to comply with the ordinance in question, we have the testimony of Sir Emerson Tennent, who went on an official tour through the island. He collected the people of the various districts through which he passed, and found that the law had been almost in every instance misrepresented to the inhabitants, who were led to believe that it was the restoration of the Raja-Karia, which was abolished in 1832.

But, when Sir Emerson Tennent explained to them that they were totally dissimilar laws, that by the latter they were required to give unlimited labour, by the former it was limited to six days—by the one, they were taken from their harvest; by the other, they would not be required until after their harvest—by the one, they were compelled to work at every description of labour;

by the other, only in the construction of roads and the repairing of tanks—under one, they might be taken to the most remote parts of the island; under the other, they would be required to work only in their immediate neighbourhood—under one, they were compelled to work for the government, by the new law for themselves and the improvement of their lands and villages—by the one, the chiefs and headmen were exempt; by the other, every one was included, except the Governor—and lastly, by the one, they were driven by their chiefs and headmen; by the other, they would elect their own district committee, who were to recommend and regulate the labour.

When he explained this, "in no single instance did the people fail to declare, that they had been entirely *misled* and *deceived*, and to express their *satisfaction with the ordinance*, and their perception of the benefit it was calculated to confer on the district." See Blue Book, page 161.

The second query of Colonel Forbes is, "Have not former laws and proclamations, by which the Kandian people were ruled, been publicly misrepresented to them, and then contrasted with new ordinances?" We must confess that the answer is rather rambling, and not very clear. But, as to misinterpreting the *former laws*, the Kandians are better judges than Colonel Forbes can be, and it is a great satisfaction to us to find that there is no charge against the government

for *misinterpreting the new laws*—but the reader may judge of the manner in which this charge or query has been answered by the concluding sentence of the author which is as follows,—" I have studied this document," (Sir E. Tennent's report above quoted,) " and have only space to record my dissent from many of its statements, and nearly all its conclusions. Whether relating to times past, present, or prospective; to questions historical, political, or topographical"—*yet it is upon this document that the charge is founded.*

The third query is, " Has not the British faith been violated in the matter of the religion of the people, and justice been denied to the claims of the priesthood?" We are told that no one can deny that since 1847, these points must be answered in the affirmative. We leave it to a Christian public to determine whether it was right or wrong in the British government to relinquish the official custody of the object of Buddhaical worship—for it is the resigning the custody of Buddha's tooth to the priests, which is above alluded to by the expression " since 1847."

Our author continues, " The Buddhist priests, at an audience, told the present Governor, and it is not gainsaid, ' that the authority of the heads of the establishment was gone, the offices of chief priests were still vacant, their controlling authority was annihilated, and even the temple

tenants refused to do the services which were necessary as the condition of the tenure of their lands.'" This is a subject to occasion deep regret and sympathy on the part of professing Christians, and to form the grounds of a charge against the government!

The remainder of the answer to this query is composed of various topics, including the licensing of taverns, the loss attendant upon litigation, and the acquittal of four priests who had been tried for high treason, none of which have any reference to the charge.

Then follows the fifth query: "With the knowledge of the British authorities, and without molestation from them, were not gang-robbers, thieves, and prison-breakers, permitted to conspire and to intimidate or entice a portion of a justly-discontented people into riots which were put down as a rebellion?"

To prove this in the affirmative, we are shown how very actively the Colonel exerted himself and succeeded in arresting a professional impostor-prince. That he believes the disturbances which took place in 1823 and 1824 were connived at, and probably instigated, by a person holding an influential situation under the British government. And a little further on he says, "I do not doubt, that the native chief who is superintendent of police there—Loco Banda, as he is generally called—knew from first to last every

minute particular of what was passing at Matelé," and then proceeds to give an extract from a letter of this officer, dated the 5th July 1848, and addressed to the Governor's private secretary, in which he states—

"After some consultation with the government agent, and the district judge, just now, we have come to the resolution of keeping quite quiet about it until they, the mob, assembled, would commit some disturbance, so as to enable the authorities to bring them to justice." . . . . "I have reason to believe that some prisoners, who were either acquitted or absconded from the government gaols, are, by joining with some low country Cingalese and desperate Kandians, now disturbing the villages." See Blue Book, page 176.

But what does this establish? Nothing further than that there was not sufficient proof or evidence to bring persons to justice, who were suspected of, or reported to be, plotting against the public peace. The mind of the Colonel is evidently impressed with a *belief* of certain facts which he starts with, and which he either cannot, or does not, choose to establish by evidence.

The fifth query is, "Did not hundreds of persons fall by the rifle-bullet, or sink under the Malay cris? And were not eighteen persons tried, convicted, and executed, by tribunals anomalous, unnecessary, and illegal?" That a num-

ber of individuals lost their lives in the conflicts at Matelé and Kurnegalle is of course clear, and it is also clear that eighteen persons were executed by sentences pronounced by courts-martial.

The charge, preferred by Colonel Forbes of the illegality of these courts, is too serious a one to be lightly passed over. The subject must form a portion of the inquiry now pending before the Committee of the House of Commons, and the evidence contained in the Blue Book is insufficient to enable any one to form a correct judgment.

These courts should have been general courts-martial, consisting of thirteen members, whereas it is reported that only three or four officers sat upon them. Again the sentences seem to have been carried into immediate execution, without approval or confirmation, which was certainly illegal. There does not appear to have been any judge advocate; the sentences were not in conformity with the statute law of England, and the charges were loosely and illegally framed.

We cannot agree with those who go the length of asserting that courts-martial were unnecessary, but it appears to us, that as the special sessions of the Supreme Court were holden at Kandy on the 28th of August, it was unnecessary to continue the former down to the 22nd of September, more particularly as the regular sessions of the

Supreme Court were holden at the same place at the latter end of November following.

The sixth query is, "Were not the crimes charged against some of the prisoners criminally brief, even were the sentence proved to be death, and execution immediately followed?" This we will pass over, as the answer to it is contained in the consideration of the last query.

The seventh query is, "Was not martial law rashly proclaimed without sufficient cause, and long adhered to without conceivable excuse?" The necessity of proclaiming martial law, and the holding of courts-martial, are questions which depend upon one another, and should be considered together: we have already given our view of the continuance of martial law, but this brings us to a subject, which has caused so much controversy, namely, the shooting of Kadahapola Unanse, a Buddhist priest, in his yellow robes, which has been laid as a serious charge against government.

The Governor reports in one of his despatches, that "statements have been voluntarily made by the chief priests of the two great Wihares in Kandy, the Malwatte and the Asgera, which show that the execution of a priest in his yellow dress is not considered in any degree as an indignity offered to the order of the priesthood, or to the Buddhist religion."

Colonel Forbes disbelieves that the chief

priests made any such statement, and if they did do so, he would consider them as utterly unworthy of credit. We are at a loss to understand this singular conviction of his, as in the next line he acknowledges that, by the religion of Goutama, "Corporal inflictions cannot defile the pure in spirit," from which it might very fairly be argued, that Kadahapola Unanse, having been pure in spirit, when he was shot in his yellow robes, was not defiled, and not having been defiled it was no disgrace to his order. But because it is stated officially, "This priest was shot in full robes in Kandy," Colonel Forbes says, "this surely implies that he had some other dress—at all events, that the Governor believed he had. This I also believe."

Such a declaration most certainly surprises us, coming from one, who was so long resident in Ceylon. During our sojourn we never saw or heard of a priest being clad in, or using, either day or night, other than the yellow robe.

As to the propriety of the sentence, that is another question altogether, and is dependent upon the proceedings of the court-martial: the whole evidence will, we apprehend, be soon before the public, when the committee of the House of Commons make their report, and without more satisfactory evidence it is impossible to form a correct opinion.

Colonel Forbes has omitted all notice of the

"Observer" newspaper, and those persons who were so actively employed in instigating the natives to insubordination, if not to violence. We regret to find, that the results of political agitation in the Island of Ceylon are so similar to those which have too frequently characterized the sister kingdom. Thus the European agitators, or instigators, have escaped unscathed, while their unfortunate dupes have become their substitutes, and suffered the last penalties of the law.

Colonel Forbes is very indignant, it would appear, on account of a proposition on the part of the government to "locate a race of Malabars in these important positions, on lands forfeited by the rebels"—(Blue Book, page 200)—because "complaints have been made of their pilfering and vagrancy by the villagers"—and because the superintendent of police has stated, "That when the country was disturbed, Malabar coolees, in some instances, plundered the villages." The proposition of the government he calls a "proposed reward to these strangers." The Colonel having been a coffee-planter himself, ought to know the great difficulty experienced by the proprietors in getting sufficient, or any labourers, on their estates, from the unwillingness of the Cingalese to work, and therefore the proprietors are wholly dependent upon the periodical visit of these Malabar coolees.

Now it appears to us that upon every imaginable ground, the proposed location of Malabars in Kandy is founded on sound policy, not only to secure a certain amount of labour on the spot, but to prevent the necessity of strangers being permitted to march in large companies through the Island, which would effectually stop the complaints of pilfering and vagrancy, by converting these "strangers" into members of the community with fixed habitations, subject to the superintendence of the police.

We have shown in another chapter the unjust position in which the merchants and growers of Ceylon were formerly placed by the export duties upon cinnamon and coffee. Yet Colonel Forbes complains that "the trifling duty formerly paid on this article of export (coffee) was remitted in the face of a deficient revenue," and that the obnoxious taxes which were imposed before the rebellion were to make up the deficiency. We cannot suppose that he will be supported in this complaint, by the advocates for free trade.

We cannot conclude this chapter without directing the reader's attention, to the position of the government of Ceylon at the period of the outbreak in Kandy.

Ceylon is not properly a colony, but partly a ceded and partly a conquered dependence. The Kandians, differing as they do from the low

country Cingalese, possess great nobility of soul, are daring and courageous. Continual insurrections, or attempts at insurrection, had been made for a series of years. Chiefs were dissatisfied at having lost their unlimited power over their dependents, and priests at their loss of connection with the government. The circumstances of the evacuation of Kandy by Major Davie being fresh in their minds, were constantly adverted to by the natives, and urged as an argument for the possibility of re-capturing their country. The cost attendant upon the rebellions and retaining the country, if our memory be correct, was upwards of a million, if not two millions of money, to say nothing of the number of lives which were lost.

Those who know the Kandian character must admit that under such circumstances most strong and vigorous measures had become necessary to put an end to insurrectionary movements, and protect the lives and properties of British subjects. We agree with Colonel Forbes, that it has now become indispensable that there should be a real inquiry into the nature of these measures; but we cannot, as impartial observers, agree with him, that the *accusers* are to be the only witnesses, as no sound or constitutional verdict can be given without hearing both sides of the question. Besides, it is just possible that some of the individuals who now appear in the character of

prosecutors, should themselves be placed in the dock.

Our duty as historians compels us to censure severely the conduct of various English malcontents, who, to a great extent, excited, by inflammatory articles in the local papers, the spirit of dissatisfaction and rebellion manifested by the Kandians. How these men, professing Christianity, can gloss over to their consciences the various acts which incited the natives, and caused the sacrifice of human life, and destruction of property, we know not. By all thinking men, such characters are condemned, and held in abhorrence We may pity the heathen ; but woe unto the Christian instigator of rebellion.

The Kandian pretender worked upon the superstitions and religious feelings of his countrymen, causing himself to be crowned king of Kandy by a priest, who stated to the pretenders' followers that they were fighting for the preservation of their religion ; and the first interrogatory put was, " Are you for the Buddhist religion, or for the government?" If any hesitated, the priest would refer to the Kandian prophecy, or tradition, which is, that when a bridge should be built across the Mahawelle-ganga, Kandy should fall into the hands of foreigners, and the people of Ceylon be totally subdued ; but, when the bridge should begin to decay, then the Kandians would throw off the foreign yoke, and Lanka-diva's sons

be restored to their native monarchs, and pristine laws, driving the usurpers from their beloved shores! The bridge at Peradenia, over the Mahawelle-ganga, having been built entirely of satin-wood, has shown symptoms of decay; but we trust, for the love we bear our fellow-men—blacks, browns, or whites—Christians or heathens—and the horror we have, in common with philanthropic men, of bloodshed and war, that the prophetical tradition may be false. *For ever* may the Cinnamon Isle flourish, and be the brightest gem in Great Britain's diadem, is our heartfelt desire!

The following is the list, with dates of their appointments, of English Governors of Ceylon up to the present time:—

The Hon. the Governor of Madras in Council	1796
Hon. Frederick North	1798
Lieut.-Gen. Right Hon. Sir Thomas Maitland	1805
Major-General John Wilson, Lieutenant-Governor	1811
General Sir Robert Brownrigg	1812
Major-Gen. Sir Edward Barnes, Lieut.-Governor	1820
Lieutenant-General Sir Edward Paget	1823
Major-Gen. Sir James Campbell, Lieut.-Governor	1823
Lieutenant-General Sir Edward Barnes	1824
Major-General Sir John Wilson, Lieut.-Governor	1831
Right Honourable Sir Robert Wm. Horton	1831
Right Honourable J. Alexander Stewart Mackenzie	1837
Lieutenant General Sir Colin Campbell	1841
Lord Viscount Torrington	1847

CHAPTER II.

National costume of the Kandians and Cingalese—Classical mode of arranging the hair—Beauty of the ornaments—Value—Personal appearance—Native belle—The half-castes, or Burghers.

THE national dress of the chiefs and nobles varies in the Kandian and maritime provinces; in the former, the chiefs wear a large white cloth cap of a round shape, bearing a strong similitude to a well-stuffed pincushion, a white jacket with short sleeves (of the form called by ladies gigôt) reaching to the elbow, and these extuberances are stuffed with cotton, as well as the cap, to keep them in due form.

Around their middle innumerable yards of white cloth or muslin are twisted, which reaches to their ankles, forming a species of petticoat open in front. This *topetty*, or petticoat, is fastened round their middles with a gold or tinsel belt, in which is placed their betel box, handkerchief, and occa-

sionally a knife, or dagger. Their legs are encased in white trousers, which are tied around their ankles, and ornamented with a deep frill.

It would be impossible to express the ludicrous appearance of the chiefs in their full-dress costume, (which we have just described,) and it was with the utmost difficulty that we maintained becoming gravity, and restrained our risible propensities, when we saw a jury of these extraordinary specimens of dusky humanity, assembled in the Court-House at Kandy.

The adikars, or prime ministers, (the last of whom was Mollégodde, who died in January 1845,) habitually wore a large ring on the third finger of the left hand, which was emblematic of their high rank, and their caps, instead of being round, were pointed in the centre, on the apex of which a precious stone was affixed. For full dress, this cap was made of crimson silk, elaborately embroidered in gold, and over the jacket was worn a kind of small cape, or tippet, which was also ornamented with golden flowers; in all other respects, the costume was similar to the chief's. Chains of gold, bangles, and rings, are now worn alike by all the Kandian nobles, chiefs, and wealthy men, but, under the native dynasty, none could use golden ornaments without the monarch's sanction.

In the maritime provinces the nobles, or moodliars, who are also generally in the service of our

government, adopt a dress of a most heterogeneous nature, as they have engrafted European fashions upon their national costume—all wear the comboy, or petticoat, but it is closed in front, as they do not wear trousers of any description, and over this is worn a species of frock-coat, which reaches nearly to their heels, with a standing collar, trimmed with narrow gold lace.*

The Moodliars wear shirts, in contradistinction to the Kandians, who do not appear to think this article of attire necessary, but expose to view their dingy, hairy breasts. Their long hair is combed back from their faces, and twisted into a peculiar knot at the back of the head, which is confined by a high tortoiseshell comb, whilst a smaller comb, of a semicircular form, is placed in the front hair. In full dress the Moodliars wear a short sword, which is attached to a cross-belt, made of cloth and edged with narrow gold lace; this sword is the property of the government, and is returned by the Moodliar on retiring from office, or by his family at his decease.

This dress to European eyes is as outré as the Kandian costume, and we shall not readily forget our astonishment at the extraordinary appearance of the native nobles and chiefs, as they mingled

* This coat was introduced by the Dutch, when they became masters of the maritime provinces in the 17th century, and we presume it might possibly have been at that period Court costume, and *bien comme il faut.*

with the throng of military men, and civilians, who flocked to the Queen's House on her Majesty's birthday. It is customary to invite the nobles and chiefs to the ball, which is invariably given by the Governor on the anniversary of her Majesty's birth; and we overheard the late Governor, Sir Colin Campbell, say to a lady who had then recently made her debût in Ceylon, and who was all amazement at the strange amalgamation of masculine and feminine attire, "Well, Mrs. ——, you seem quite surprised to see gentlemen in combs and petticoats."

The national custom is, for none save those of royal blood, to wear any covering on their feet. In Kandy some few of the chiefs occasionally wear a kind of sandal, but all other classes go barefooted. The Moodliars, when attending to the duties of their offices, wear both shoes and stockings, but immediately upon returning to their own domiciles, they throw off these encumbrances; the remainder of the natives, both male and female, do not wear any covering on their legs or feet.

The middle classes in Kandy wear a comboy, which reaches either to, or below the knee, according to their caste, the very lowest wearing only a small piece of cloth, or a handkerchief, which they gird about their loins. In the maritime provinces, the men of middle rank usually wear a jacket, made either of cloth or cotton, the

KANDIAN WOMAN.

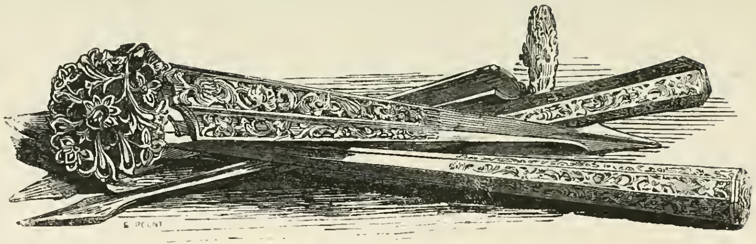
comboy being the same as that which is worn in Kandy. The high comb is invariably used in the maritime provinces by all ranks save the poorest and lowest—but the Kandians, although their hair is allowed to grow to a great length, merely draw it back from the face, and twist it into a knot at the back of the head. The men occasionally wear a cotton handkerchief, tied round their head, to protect them from the sun, and, although the sun's rays in Ceylon are most powerful, deaths amongst the natives, arising from *coup de soleil*, are very rare.

The dress of the Kandian women consists of a comboy bound tightly round the person, and a scarf, which is most gracefully thrown around them, and over the shoulders, so as entirely to conceal their bosoms. Their hair is drawn from their faces, and twisted into a knot at the back of the head, where it is confined, either by gold or silver pins, which are usually most exquisitely chased. This style of arranging the hair is adopted in Ceylon by every native woman, and the *coiffure* of the hair at the back of the head is classically elegant.

All women, whether of high or low degree, who are natives of Lanka-diva's verdant shores, draw their locks from off their brows and twist them into a knot at the back of their head; the hair being maintained in form by tortoiseshell, silver, or golden pins. Two of these pins, some-

what the shape of an arrow, are inserted into the centre of the knot, in a transverse direction; and one pin with a flat semicircular head is placed on either side of the knot close to the head. Words will not convey an adequate idea of the exquisite effect produced by this style of ornamenting the head, which is as simple as elegant. These pins do not assimilate, in the most remote degree, with the bodkins used either by the Russian, Swiss, or Italian peasantry, and are equally dissimilar to those worn by the Chinese; and in no part of the globe in which we have been, have we seen anything resembling them in form, or beauty.

The Cingalese pins, are made either of carved tortoiseshell, lined with silver (the glittering of the white metal in the interstices of the perforations, contrasting finely with the dark shell), of silver richly worked in chasing or fillagree, or of embossed gold studded with precious stones. The tortoiseshell and silver pins vary in price from five rix dollars (7s. 6d.), to 30 rix dollars or £2 5s.; these are worn by the females in their ordinary attire, the golden pins being only used in full dress, by the wives and daughters of the Moodliars, or chiefs. These are extremely costly, their value being estimated by the weight of metal, perfection of workmanship, and beauty of the gems, wherewith the bodkins are studded. The Kandian ruby is considered by the natives of the island as the most valuable precious stone,



CINGALESE PINS, OR ORNAMENTS FOR THE HAIR.

and when these rubies are free from defects, either of colour or form, the wealthy Cingalese will give enormous prices for them. We knew a chief's wife, whose four hair ornaments studded with these gems cost 3500 rix dollars.

Our surprise has been great, that some of our own lovely countrywomen have not adopted these classical and becoming ornament for their tresses. An ill-natured friend has suggested that Britain's fair daughters, will not patronize any fashion or mode which does not emanate from that emporium of good taste and paradise of ladies, designated Paris.

During the Kandian monarchy, we have been informed, that the court costume of the ladies differed but little from the chief's, save in the head-dress. In the maritime provinces, the women wear a short loose cotton jacket, which scarcely reaches to the waist, and too often leaves the bosom completely exposed to view, and a comboy exactly similar to that which is worn by the males. The jacket was introduced by the Portuguese, and under the native monarchs all women, save those of the highest caste, were forbidden to wear any covering over the bosom, consequently the whole of the person, from the waist upwards, was exposed. The length of the comboy was also determined in the same arbitrary manner, a high caste woman could wear her drapery down to her heels, but a low caste

female had scarcely sufficient covering to answer the purposes of decency. Can we wonder at women, thus habituated to the exposure of their persons, are vitiated in morals and depraved in feeling? Our government most correctly abolished these laws, and it is disgraceful both to the Portuguese and Dutch, that they did not do so, as they had posession of Ceylon long before us; but we regret to say, that many women of good caste will merely throw the jacket over their shoulders, whilst those of the lower will go without it entirely, not substituting any covering in its place.

We have elsewhere observed the marked difference which is apparent in the character, physical and mental qualifications of the inhabitants of Ceylon—the natives of the mountainous districts, namely, the Kandians, being superior in every respect to their brethren of the lowlands, who are called Cingalese.

The personal appearance of the natives is rather pleasing, and, although generally the men are under the middle size, their average stature being about five feet six inches, they are well proportioned, neatly made, and their muscles are well developed; but they seldom put forth their muscular powers, as a more indolent race does not exist in Asia than the natives of Ceylon. Their complexions vary in colour, from a clear yellow brown to black, and their hair and eyes are of an

ebon hue; the Kandians have darker complexions, possess greater muscular power, and are better grown than the inhabitants of the lowlands, and maritime districts. The features of the natives of Ceylon are good, and the countenances of many of the chiefs, and high caste men, are remarkably expressive and intelligent. The shape of their heads differs from that of Europeans, inasmuch as it is longer, but this peculiarity is essentially Asiatic.

Many of the women, when very young, are remarkable for the beauty of their faces and forms, but the comeliness of their persons quickly passes away, and by the time they attain the age of twenty-five years, all traces of good looks, both in countenance and figure, have entirely disappeared. The natives profess to be great judges of female beauty, and one of their works contains the following lines, which perfectly convey their ideas of feminine loveliness:—

"A woman's tresses should be abundant, as voluminous as the tail of a peacock, and as long as a palm leaf of ten moons' growth, her eyebrows should be arched like the rainbow, her eyes long as the almond, and the colour dark as midnight when there is no moon. Her nose should be slender as the bill of the hawk, her lips full, and the colour of red coral, her teeth small, even, closely placed together, and the colour of the pearl when it is newly taken from the oyster

and cleansed. Her throat should be thick and round, like the stem of a plantain-tree in full bearing. Her chest should be wide, her bosom full and the form of a young cocoa-nut—and her waist small, round and taper, so slender that it could be clasped within two outstretched hands—her hips should be large and round, her limbs slender, and the soles of her feet without any arch or hollow, and the surface of her person should be soft, delicate, smooth, and round, neither bones, sinews, or angles being visible. Not a blemish should be found on her skin, the tint of which should be bright and brown."

The half castes of Ceylon, or Burghers, as they are called in the island, adopt the European costume. We allude only to the males, the women blending in their dress a strange mixture of the European and native attire. The male half castes are far below the Cingalese both in physical power, stature, personal appearance, and mental capabilities; their complexions are less clear, their features ill formed, and the expression of their countenances is heavy and sensual, being as deficient in corporeal attractions as they are destitute of moral rectitude and probity.

The females of this class in early life are remarkable for their beauty, but all traces of which are totally lost before they are thirty years of age, then they are either shapeless masses of flesh, or reduced to skin and bone.

It is most extraordinary, but all those who have been in the East frankly admit that among the half castes is to be found every vice that disgraces humanity, and nowhere is this axiom more strikingly exemplified than in the male and female Burghers of Ceylon. In making this statement, we do not mean to assert that ALL are destitute of good feeling, as we have known two or three men who possessed kindly feelings and cultivated minds, but unfortunately such are the exceptions to the general rule.

CHAPTER III.

National religion—Antiquity of Buddhism—Transmigration of souls—Fabulous beings—Mythology of the Cingalese—Heavens—Hells—Gods—Demons—Devil-dancers, their origin—How practised—Punishments—Account of the last Buddha that appeared—Birth, marriage, life, and death of Goutama Buddha—Tenets of Buddhism—Commands of Buddha—Doctrines inculcated.

The national system of religion in Ceylon is Buddhaical, and although there are many of the natives who profess either Protestantism or Catholicism, we have been assured by a Moodliar holding a high official appointment, there is not one of the professed converts who does not make offerings to the gods, temples, and priests.

We shall now proceed to give an outline of the system of Buddhism, its belief, rewards, punishment, and other matters connected with this form of worship.

Tradition cannot trace back, nor history assist in fixing the date, when Buddhism first asserted

its sway over a vast portion of the human race; but it is certain that, from the earliest ages, Ceylon, China, India, Thibet, and Burmah, acknowledged the yoke of the Buddhaical religion; and deeply is it to be deplored that, at the present day, millions prostrate themselves before the shrines of Buddha, in the portions of the world before named, acknowledging the code of morality prescribed by this system as their sole guide through life.

Buddhism, it is asserted by ancient records, was first promulgated in a region of Northern India, called Magadha, and the language in which the sacred books are written, now termed Pali, is affirmed to have been the language of the people of Magadhi; this language is looked upon as being of great antiquity—Buddhists declaring that it is the root of all other tongues. In Kachayana's grammar of Pali, we read, page 22 of the introduction—"There is a language which is the root of all languages; men and Brahmins, who never before heard, or uttered a human sound, spoke it at the commencement of the creation. The Buddhas themselves spoke it—it is Magadhi." The Buddhists do not believe in the existence of a Creator, but are absolute materialists, asserting that all created things are formed of the four elements—their gods, demons, men, and animals, all proceeding from the same source. In "Davy's Ceylon," p. 188, we read—

"Prani and Hitta, life and intelligence, the most learned of them seem to consider as identical. Seated in the heart, radiating from thence to different parts of the body, like heat from a fire—uncreated, without beginning, at least that they know of, capable of being modified by a variety of circumstances, like the breath in different musical instruments—and, like a vapour, capable of passing from one body to another—and like a flame, liable to be extinguished, and totally annihilated."

They believe in the transmigration of souls; that a good man may become a god, a bad man a demon, and that man may be a god, demon, animal, or reptile, in various stages of existence; that when death seizes on one body, the principle of life immediately enters another form; that when a man or god has *become perfection*, the principle of life is totally annihilated, which, with Buddhists, is the highest altitude of bliss. The belief in the transmigration of souls is frequently curiously illustrated in the present day, for when a criminal is condemned to death for murder, he will at times threaten the judge that he will next assume the form of a wild beast, or venemous reptile, for the purpose of being revenged.

Destruction of life is also forbidden by the Buddhist religion; therefore a good Buddhist will not take life, even from animals or reptiles.

affirming that it is impossible to be assured that one of their near relations may not have assumed that shape. The Buddhists state that the world never had a beginning, never will have an end; that the universe is composed of innumerable worlds, each one like the other, but that the whole number of these worlds are constantly undergoing alteration; that when they have arrived at the highest state of perfection they decline; that when again reduced to chaos, they are reinvigorated, and gradually again arrive at perfection, again to undergo the same change, or revolution.

Each world, according to the Buddhist, is a system of heavens and hells, seas, rocks, and islands, being inhabited by gods, demons, and fabulous beings, who are mortal, having the same passions and desires as ourselves. The heavens, or places of bliss, vary, and before their gods can attain the highest heaven, they must undergo death, appearing in our world under a human form; then, if they are *perfection*, they go first to the highest heaven; after millions of ages have elapsed, they become totally annihilated. The gods and goddesses in these heavens are stated to be gigantic in stature, well formed, of a red complexion, very beautiful, and rays of light emanate from their bodies; as these beings are gradually promoted from one heaven to another, so do they increase in stature, beauty, and efful-

gence, until in one of the heavens the light which emanates from a single finger, is equal in dazzling splendour to ten thousand suns shining at mid-day.

In the various heavens, the natures of the gods vary; in the higher ones, the sense and enjoyment of existence are more keen, the bodily powers greater, the physical beauty extreme, and all passions are subjugated more than in the lower ones, until in the highest heaven life itself is annihilated, being absorbed into space. The centre of these series of worlds they believe to be a rock, Maha-meru-parwate, which is placed under the lowest heaven, there being in all twenty-five heavens. We cannot give a correct idea of this system of worlds, heavens, and hells, without quoting from a most interestingly curious ancient Cingalese work, which has been most obligingly placed at our disposal:—

"The mountain of rock, which has ever existed before time was, and has been, for millions of ages, called Maha-meru-parwate, stands in the centre of the universe, under the lowermost of the twice ten and five heavens. This rock reposes half in ether, and half in the water, and measures more leagues in circumference than man could number, were he to count from the morning until the evening meal, or from the rising of the sun until the setting. This stupendous, beauteous rock, is of five colours, and has

four sides; that which is nearest the sun when he rises is the colour of the heavens; the northerly, of the talipot-flower in full blossom; whilst the centre is of the colour of a stream of molten gold.

Maha-meru-parwate is supported by three rocks; under these three rocks is the abode of the serpents, whose varieties no living man can tell, nor the beauty of their skins. The serpents' dwelling-place is called Naga-bhaw-na, and is twice ten thousand leagues in circumference. Naga-bhaw-na rests upon a rock, which rests upon the water, which water rests upon air: thus the world is finished by air.

"Around Maha-meru-parwate are five and two rocky circles; between each circle runs boundless, bottomless salt water; and around the whole of these five and two circles, on the outside, is again the salt water. Who could measure its depth or width? Beneath this mighty body of waters are twice five places of torment: they are called Aivichi-maha-nara-he. About these twice five hells are twelve times ten minor places of torture: the name of these last is Osooput-narake."

It is most extraordinary that so irrational a system should have subsisted for ages. Every Cingalese and Kandian scholar is as perfectly acquainted and conversant with this system, as he is with the household names of his gods and

family. When asked to give some definite reason or explanation for this fabulous, unreasonable account, they will quote some Pali record, or say they know not why they believe the tale, but their fathers said it was all true.

Maha-meru-parwate belongs to the god Sacrea, who sometimes quits his heaven to reside there in his beautiful ivory palace, which is surrounded by a garden, in which is a tree, a white cow, and an elephant of the same colour The cow and tree possess the power of gratifying the desire of all those who wish as they gaze upon them.* The white elephant has the power of flight, and can pass from one heaven to another, when Sacrea wishes to visit his brother gods, provided that the heaven visited is inferior to the one in which Sacrea dwells, as the power of ascending stops when the elephant has reached Sacrea's dwelling-place. On Maha-meru-parwate reside the attendants of Sacrea, who are all accomplished musicians: these bear the human form; but those which serve as the body-guard of the god Sacrea, have square faces, one eye in the middle of the forehead, a hawk's bill for a nose, whilst wings issue from their shoulders.

The king of one tribe of the gods who dwell under the rock of Maha-meru-parwate, at one

* In the poetical works of Ceylon, a kind, charitable man is invariably compared to the umbrageous tree in the garden of Sacrea.

period, a paroxysm of rage, swallowed the sun and the moon, and now causes eclipses by stretching forth his left hand. In the Naga-bhaw-na dwell the snakes, who when on earth, in the form of man, were good and pious people, and were almost worthy to be made gods; but the sin of malice crept into their nature, and they will be snakes for a thousand million of ages, when they will become a superior race of gods. The snakes dwell in well-furnished houses, have a king, temple, and worship, according to the rites prescribed by Buddha: their castes are numerous, and the beauty of the females extreme. A flame plays about the bodies of these snakes, so there is no darkness in their region at night. Whatever they desire immediately appears before them; but if it is food it assumes the shape of a large frog. If these snakes were irritated they could exterminate the whole race of man, by one blast of their poisonous breath; but, being kind and benevolent by nature, they only allow a small portion of breath to escape from their nostrils; and only when mankind are acting sinfully, by neglecting the ordinances of Buddha, then a slight blast ascends to the earth, which causes disease.

The beings or gods which dwell in the other rocks are of a different race; but as their history is of the same fabulous nature, we shall omit their names (which, although jaw-breaking, might

easily have been simplified by giving all, the one generic cognomen of legion), and proceed to describe the demons and places of torment, or hells.

There are five ranks or classes of demons. Those of the first class, RAWKS-HA-SA, resemble men in form, but are of gigantic stature, being as tall as palmyra trees. Their propensities and dispositions are most savage, being furnished with lion's teeth, they seize and devour human beings, avoiding the seat of life to enable them to revel in the screams of their victims as they eat them. When men cannot be procured to be devoured, they eat earth. These demons can walk upon and under the sea, but they cannot fly or ascend in the air.

The YAK-SHY-AYA-YRE are the second class: these demons possess neither the strength nor stature of the preceding; they have not the power of walking, but float upon the air. These creatures are found to inhabit houses, jungles, and caves, making hideous wailings and noises; they suck the blood of men and animals, causing sickness and death.

The third class are the BHOO-TA-YO: these demons are *formless*, resembling a blast of hot air; they reside in tombs and the jungles, their sustenance being dirt; and their power is limited to causing alarm by their hideous yells.

The fourth are the PRAY-TA: these demons are

hideous skeletons, with a tawny skin, through which every bone and muscle can be seen. They float upon the air; and, although suffering continually from hunger and thirst, the food which is always before them vanishes as soon as they attempt to touch it; and their power of doing evil confined to alarming old people by their appearance.

The fifth and last are the Pi-sat-cha: these demons are numberless, and resemble a blue cloud: their desires and powers are the same, in every respect, as the preceding class of demons.

These evil spirits are worshipped by the Cingalese; and dances, called devil-dances, are continually taking place, to appease the wrath of some offended demon. Thus, if one of the family fall sick, or misfortune attends their undertakings, they call in a priest of the devil, offerings and dances being given to allay the anger of the demon. These devil-dances were introduced into Ceylon, in the third century of the Christian era, by one of the kings, Sri Sangabo, who attributed a plague and famine which desolated the island of Ceylon, to the aroused malignity of a red-eyed demon; and this superstitious worship of the devil was then established, and remains in use to this day.

When a village or district is said to be under the influence of a demon, one or two pulpits are erected, which are made by tying together split bamboo: these are decorated with various orna-

mental devices, formed with the leaves of the cocoa-nut tree and flowers. The priest of the devil makes offerings of money, fruit, and flowers to the demon, in the name of the whole village. Tom-tom beaters attend—the kapua, or dancers, being also priests of the devil, who dance, in honour of the demon, before the pulpit, where the first-named priest reads a species of incantation, imploring the demon to be appeased, and depart from the village.

The kapua, or devil-dancers, are usually well-grown, active men, and wear on their arms and ankles several hollow brass rings: they keep time to the tom-tom beaters by shaking their head, whilst the clanking of the bracelets and anklets makes a species of accompaniment. The evolutions of the dancer are rapid; his gestures lascivious and indecent; as he becomes excited with the music and the dance, his flesh will quiver, his eyeballs become fixed and staring, as if he could, or would, discern the form of the offended demon; whilst in this state, he will predict the cause of the aroused wrath of the demon, the fate or fortune of individuals.

These dances are held at night, by torchlight; and no scene can be imagined more painfully impressive than to witness the frantic gestures of the devil-dancer, with his long, dishevelled hair streaming over his shoulders, the blue flame from the torches flickering and casting an unearthly

light on all around, whilst the dusky spectators remain motionless, gazing, with staring eyes, on the dancer; the huge tropical trees waving over the heads of all, as if calmly deriding, although compelled to witness, the unhallowed rites and vicious orgies, which invariably wind up a devil-dance.

When a member of a family is sick, and a devil-dance is held, to mollify the tormenting demon, it usually takes place in the garden which is attached to every dwelling in Ceylon, however humble. A temporary altar is erected and decorated as before described—the same rites being enacted, the same scenes of vice too frequently ensuing. Whilst sojourning in the land of the heathen, how frequently have our hearts mourned over our domestic servants, when they have solicited permission to attend a devil-dance: remonstrance was useless, for if permission were not granted, they would quit the service rather than forego attending this unhallowed rite. Missionaries boast of the multitude of converts made in Ceylon. Alas! alas! strangely do they omit to mention the number of these professed converts who attend devil-dances, and make offerings to Buddha, his temples, and priests.

The places of torment are described to be a series of hells, made of copper, and of a square form, piled one above the other. In these burn unextinguishable fires of intense heat and fury; each hell in descending becoming a degree hotter than that which is immediately above, until the lowest is reached, where "the fire is more intense than can

be even thought of; for could we convey the idea to our mind, we must inevitably be consumed by the reflection of the thought." * Those who have transgressed the laws of Buddha are condemned to different hells of greater or less heat, according to the magnitude of their crimes. Thus, those who have only erred in thought are placed in the hell of the lowest temperature; and as the crimes deepen in turpitude, the culprit is placed in the hotter hell, until the one which is the hottest is allotted to the murderer.

Every sin has punishment assigned, usually of a retributive nature: thus, for murder, the culprit is condemned to be butchered perpetually by the same means which were used to deprive his victim of life. Thieving is punished by the thief having continually before him what appear to be jewels and gems of inestimable value; by an irresistible impulse he is compelled to seize them, when they turn to fire in his grasp. Adultery is punished by the man being compelled to climb up a tall and jagged tree after the partner of his guilt, who allures him up the tree, by standing on its topmost branch, which he no sooner gains than she eludes his grasp, and appears at the foot of the tree, which he quickly slides down, tearing his flesh fearfully in the descent; when the bottom of the tree is attained, the female again is at the topmost branch—this scene being perpetually re-acted. The adulteress is perpetually punished, by attempting to throw herself into the arms of her

* Thus writes a Cingalese sage.

paramour, who immediately becomes a venomous snake, inflicting a painful wound on her breasts. Those who have drunk spirituous liquors, or indulged in drunkenness, have constantly a molten stream of burning lead poured down their throats. Liars have their tongues perpetually gashed with burning shears; in short, every offence has its own peculiar punishment allotted.

Those who have broken Buddha's laws one hundred times, or, as the Cingalese express it, "on ten times ten occasions," are to endure continual hunger and thirst, to be impaled on red hot stakes, to be chopped and chipped like wood, and to have the eyeballs, hair, and nails, plucked out with burning pincers. Those who have sinned more frequently are to be very fat and fleshy, their tormentors being ravenous beasts of prey, who will tear out their bowels without injuring a vital part; and this last punishment is added to the former ones.

The most terrible of all the places of torment is the Locarnan-tarika-nariky. This hill is made of moist clay; no light being admitted, the criminals here suffer from intense cold, darkness, ravenous hunger, and consuming thirst, which compel them to tear each other to pieces; devouring the living flesh to appease hunger, and drinking the warm blood to allay the unquenchable thirst. They suffer the pangs of death constantly, immediately afterwards returning to life, to undergo the same torments, which never diminish in duration or agony. Those who are condemned to suffer in this

place of torture, are criminals who have committed unpardonable sins, such as those who have defied or scoffed at Buddha or his ordinances, defiled or injured his temples, or opposed his worship, did not worship the gods, or murdered a priest, parent, or teacher—all these offences are looked upon by the Buddhist as the most heinous sins which human nature is capable of committing.

In accordance with the preceding irrational system are the physical causes by which, the Cingalese contend, that the universe is governed, every phenomenon of nature, they affirm, being produced by the means or with the concurrence of, various gods, or *because it was to be*—never attempting to adduce reason or proof in confirmation of their assertions.

The sun, moon, stars, meteors, and the whole of the heavenly bodies are asserted to be various gods, who live in magnificent mansions, which are continually illuminated, and are drawn about from place to place in the heavens, at fixed periods, by deer, horses, and elephants; thus, when the sun rises, he is commencing a journey; when setting, he is gone to the other side of *Maha-meru-parwate*, which is under the water; and the same theory is applied to the moon, stars, meteors, planets, comets, and the whole host of heavenly bodies.

When the gods quarrel one with the other, then storms, or whirlwinds are produced, by the elements being set in commotion, through the noise and turmoil which are occasioned by the loud voices of the gods. Their will or caprice causes rain to descend

in a genial shower to refresh vegetation, or to deluge the earth with torrents, which cause floods, destroying plantations, and inundating houses. A shooting star they affirm to be the spirit of a god which has just quitted the body, and is about to enter another form; the milky way is produced by a huge snake, who leaves in the path already traversed innumerable illuminated scales, or portions of skin.

The phenomena of the tides is accounted for by the Cingalese in the following unreasonable, absurd manner—they state that over the uppermost hell is an immense pit, which could contain the whole ocean if necessary, and by this means, prevent the land from being inundated; the water which is in the pit is heated from the fire that burns in the uppermost hell; the tides being produced by the heat and vapour, arising from the hot water mixing with the cold, as the former leaves the pit.

The system of the constant changes of the various worlds is thus accounted for—as man becomes wicked, so the world degenerates, until all is involved in ruin; then a new world arises from the chaotic mass, which gradually reaches perfection as mankind improve in virtue. When arrived at the highest acmé of perfection, man is sure to become wicked, when the world again degenerates; between each chaos and regeneration millions of ages elapse. which, let them be defined by numbers as they will, no mortal can duly estimate. The period which elapses between one chaos and another is called

Maha-Kalpé. We must again resort to the ancient Cingalese work before alluded to, to give an adequately correct idea of this extraordinary and singular system, which, from its very strangeness, we believe and trust will prove as interesting to our readers as it has to ourselves:—

"*Maha-Kalpé* is ended by chaos; this is caused by fire, water, and the wind, which destroy all; but fire will consume to a cinder all vestiges of the world which wind and water have left unscathed. No part of the world is spared the *Brach-mea-loches.** The fire burns for ten millions of years; the rain then descends from *Brach-mea-lo-ches*, which inundates the earth, and extinguishes the flames. For ten centuries does the rain fall; after that time it ceases, and the whole earth is a mass of mire and rocks. In due time the flower *Na-loon* † pushes its graceful stem from out the earth, Upon the branches of the *Na-loon*, which grows until it reaches the *Brach-mea-lo-ches*, are suspended robes and clothing for the Buddhas, which are to appear in this world during the *Maha-Kalpê;* the number of Buddhas may be five, or it may be a single one. When *Na-loon* has reached *Brach-mea-lo-ches*, then ten gods descend to the earth. The gods are soon actuated by the same desires which dwell in the heart of men. Are not lust, gluttony, and anger, inherent to the heart of men? The gods catch these passions from dwelling on earth. The gods' per-

* This is one of their numerous heavens.

† A most beautiful species of the pink lotus.

sons assume the human shape—some are males, some are females; they eat of the fruits which spring up spontaneously. Children are born, these multiply; families soon are numerous, they choose rulers and chiefs, laws are made, castes are formed, and the human race goes on multiplying in numbers, and increasing in sin, until for their crimes all earthly things degenerate; the *Maha-Kalpé* ends, again all things are chaos."

In a *Maha-Kalpé* to come, they believe that men will become sinful in the extreme. *Buddha's* laws will be neglected, and his shrines desecrated; murder, rapine, and plunder, will take place at noonday. The number of man's days on earth will gradually decrease until his age will not exceed *twice five years;* then a scroll will be found affixed to a virgin talipot-tree that has never borne fruit, on which will be written the following words:—"In five and two days a mighty rain will deluge the land; all those upon whom this rain falls will be changed into ravenous beasts of prey, and devour each other; those that have but one seed of virtue remaining, keep your bodies dry." In those parts of the world where a virgin talipot-tree is not to be found, then a sonorous voice will be heard to announce the warning. Nearly all will be wetted with the rain, be changed into wild beasts, and will devour each other; the few that remain on earth will gradually amend their ways, and, as they improve in virtue, their lives will be prolonged until they attain immense length of days, powerful mental

capabilities, and extreme personal beauty, combined with gigantic stature.

According to the Cingalese belief, nothing remains stationary. When arrived at perfection, mankind will again degenerate, until all again is involved in destruction and chaos, again to be renewed. We have endeavoured to give, as briefly as possible consistent with necessary information, an outline of the fabulous history of the Cingalese system of worlds, which we believe will be found interesting alike to the antiquarian and general reader.

Buddha is a derivation from the *Pali* word *Budü*, which signifies *wisdom*; and this term is applied to a man, or men, who is, or are, distinguished beyond his or their fellows for mental capability, learning, and piety. The Cingalese belief is, that in every *Maha-Kalpé* a certain number of Buddhas are to appear on this earth, who from their good example will cause mankind to reform, and restore religion to its primitive purity. The Buddhists compare their religion to a tree, which is occasionally in full health and vigour, bearing leaves, flowers, and fruit: at other times the tree is destitute of verdure, leafless and almost lifeless; and this natural comparison is simply and beautifully poetical.

We have previously remarked that the introduction of Buddhism into the world is buried in the obscurity of past ages; but from the early period at which Buddhaical tenets reigned dominant in the breasts of a large portion of the human race, no

doubt can remain in the mind of the inquirer, that Buddhism was one of the earliest, if not the earliest, of all human religions, codes of morality, and forms of worship. The Buddhist asserts that the laws and system have been handed from generation to generation, by a succession of prophets, who appeared on earth at fixed intervals; centuries elapsing between the visits of these prophets, or Buddhas.

Six hundred years before the Christian era, twenty-four of these prophets or Buddhas had visited this world, when the son of one of the kings of Northern India, for his learning, piety, and sinless life, was raised to the rank of Buddha; through him the ancient religion was restored to its original purity; he instructed priests in its tenets; and, when he quitted this world, to be absorbed into the first principle of all things, these priests remained to instruct the world, and inculcate the principles, doctrines, and laws of Buddha.

It is utterly impossible to affirm whether the twenty-four prophets or Buddhas which appeared on earth, are fabulous beings or not; but the two last Buddhas, prophets, (what cognomen to apply to these beings we know not,) were men and mortals, is fully proved from history. *Kassapo* was the Buddha which appeared before *Goutama*, whilst *Goutama*, the last Buddha which appeared, did not become Buddha till the sixth century antecedent to the Christian era. We read in Knighton, p. 66:— "Whether the preceding Buddhas had a personal existence or not cannot now be decided; but we

can scarcely doubt of the humanity and substantiality of the last two—*Kassapo* and *Goutama*—inasmuch as the faith of the first had extended to China before the appearance of the second; whilst the latter was, in fact, unknown in that vast empire till about the second century of the Christian era."*

Five Buddhas are to appear in the present Maha-Kalpé; four have appeared, the last being *Goutama;* the one to come is *Nitra-Buddha*, who is predestined to appear on earth at a stated period, but the precise time is not known. The last Buddha, *Goutama*, is the chief object of veneration and worship with rigid Buddhists, although the whole number of Buddhas, with many of the gods, are worshipped by multitudes. To give a correct idea of the belief and principles of Buddhism, we must sketch an outline of the life of the last Buddha; by so doing, we shall impart information concerning the history of the preceding three Buddhas, as the principal occurrences in their lives exactly coincide.

The history of *Goutama* Buddha is most voluminous, the Cingalese asserting that ten hundred thick books have been written, and they do not contain the whole history of his life. The style of the work, like most Asiatic writings, is high-

* This interesting fact is proved by the account of Buddhism as then existing in China, given by Fa-hian, in his collection of Buddhist tracts.

flown and hyperbolical, abounding in extraordinary relations and exaggerations.

The being who became *Goutama* Buddha previously underwent every variety and stage of existence, having been born many millions of times. To confirm this assertion, the Cingalese writer says, —"Were the bodies collected merely in each instance of abortion, which occurred to him in the common course of things, they would form a mass which would surpass in size the magnitude of the earth."

In the state of being which preceded that of Buddha, he was a god of *Toasitadewialoche*, his name being *Swata-katu.* A thousand years before *Swata-katu* became Buddha, a man with a golden branch in his hand flew through ten thousand worlds, announcing to the gods that Buddha would appear at the expiration of one thousand years. As soon as this intelligence was heard, the gods in a body went to the heaven where *Swata-katu* dwelt, to inform him that the period had arrived when he must quit his heavenly abode, and descend to earth to become Buddha, as his piety, learning, and spotless life had qualified him to fill that post.

Time does not exist in the heavens of a Cingalese, thousands of years being but as a moment, and millions of ages but as one week. Thus no sooner had the gods heard the messenger proclaim that Buddha would appear on earth in a thousand years, than

the prescribed time had elapsed. On receiving the deputation of the gods, *Swata-katu* desired a moment for reflection, to be enabled to examine himself as to his fitness and capability for becoming Buddha. After due deliberation, *Swata-katu* declared his willingness to become Buddha, more especially as mankind now lived to be one hundred and twenty years of age; therefore they must be virtuous, or they would not have attained the privilege of living unto that advanced age—consequently, the world was in a fit state to receive benefit from pious precepts and example.

Swata-katu declared that he should be born of the queen *Maha-ya-davea*, the wife of *Sodo-den* Rajah-Roo, who lived at *Kapilla-wastoo-poora*, and that the world in which he should become Buddha should be *Damba-diva*. Immediately afterward *Swata-katu* vanished from his heaven, and entered the womb of the queen, *Maha-ya-davea*. Towards the termination of the period of gestation, the queen, whilst walking in one of the pleasure-gardens of the palace, felt an irresistible desire to gather some flowers that grew beyond her reach: scarcely had the wish flashed across her mind, when the bunch of flowers fell over towards her hand. The instant the flowers touched her person the pangs of childbirth commenced. Immediately the queen *Maha-ya-davea* was surrounded by gods; and in one instant the child was born, who, the moment he was in the world, walked seven steps forward in a

straight line; but to the assembled circle of gods, the child appeared to be advancing towards each individual god.

The king, Sodo-den, lost in amazement and consternation, sent for his most renowned astrologers to unravel the meaning of these remarkable circumstances. After much deliberation, the astrologers declared that the child then born would be either Buddha, or a god. A renowned astrologer, who dwelt in a far distant part of the kingdom, called Hie-male, whilst gazing on the heavens, heard sounds which were expressive of great joy—the gods proclaiming that the child just born, which was called *Sid-harte*, the son of *Sodo-den*, would become Buddha. The sage hastens to the court of Sodo-den, and entreats that he may be allowed to see the precious infant. As the sage was a good man and renowned astrologer, Sodo-den granted his request, ordering his attendants to fetch the new-born infant.

As soon as the child was brought into the king's presence, Sodo-den tried to make the infant salaam the sage, by joining the little hands together; but the child, instead of salaaming the sage, placed his feet upon the head of the good man. The sage then examined the infant, and found upon his person the distinguishing marks of Buddha—namely, the thirty-two spots of beauty on his body, and two hundred and sixteen emblems on the soles of his feet, and the eighty inferior symbols, which were indicative of his destiny.

The aged sage wept tears of joy and sorrow; of joy, at beholding the infant which which was to become Buddha—of sorrow, because he must quit this life before the child should become Buddha. "Know, mighty *Sodo-den*, Rajah-roo, that thy son, *Sid-harte*, before he can arrive at the felicitous honour of becoming Buddha, will forsake the world, giving up thy kingdom, and all its attendant grandeur, to prepare himself, by meditations, for the great honour which has been in store for him for tens of millions of centuries. Four events will cause thy son *Sid-harte* to quit the luxuries which surround him and thee. When he beholds a man debilitated by disease and sorrow, an aged man whose hair will be white as the running stream, a lifeless body, whereon the land-crabs are banqueting, and a *Tapissa*,* then will Sid-harte, thy son, leave thy dwelling never more to gladden thy sight." The astrologer then departed on his homeward journey, and shortly afterwards died.

Sid-harte grew up, was a dutiful son, studied deeply, and paid profound respect to the good and learned. At that period, the religion of *Brahma* was the one that was followed by Sodo-den and his subjects: the king, not appreciating the high destiny to which his son was called as Buddha, and wishing him to ascend the throne after his death, exerted his authority and influence to prevent *Tapissa* from gaining access to the young prince—bearing the prophecy in mind, *Sodo-den* caused the sick and

* An order of the priesthood.

aged people, and those who were likely to die, to be moved outside the city walls: every rampart was put into a thorough state of repair, and fifteen hundred men were stationed at each of the four gates to prevent the ingress of the sick, aged, or *Tapissas.*

Sodo-den sought to bind *Sid-harte* to the world by every possible means; thus when his son had entered his seventeenth year, the king sought the hand of a most beautiful and fascinating princess, to be to him given in marriage. This princess was called *Yassa-deva-davie*, and was the only daughter of the king whose realms bordered on those of *Sodo-den.* She was so exquisitely lovely in face and form, that no mortal man ever gazed upon her without becoming the slave of her fascinations. The marriage was celebrated with all due solemnity, and great rejoicings took place on the auspicious occasion; but these rejoicings were redoubled when, in nine months and three days after the marriage, the lovely Princess Yassa-deva-davie presented Sid-harte with a son The king, *Sodo-den,* now was happy, and in his felicity appeared to forget the sage's prophecy and his former fears, and for years nought occurred to cause him an uneasy thought.

Upon the day the Prince Sid-harte had entered his thirtieth year, he determined to visit a member of the royal family to acknowledge the gorgeous present which had been sent him. *Sid-harte*, who had resolved to pay this visit in all due form, desired the attendance of the chief or prime minister, *Chan-na.* As *Sid-harte* was about to enter his

howdah (which was borne by his favourite elephant, who was most richly caparisoned, the trappings being one mass of gold and precious jewels), his gaze was attracted and arrested by the appearance of an aged man, whose tottering, attenuated limbs appeared unequal to the task of supporting his body. *Sid-harte* asked *Chan-na* to explain to him the meaning of this wonderful spectacle.

"Know, mighty and powerful prince," said Chan-na, "that the spectacle thou beholdest, although new to thee, is what ordinary mortals witness daily; that tottering man is but borne down by the weight of many years. He is old, Sid-harte, and all born of woman must become infirm under the burden of numerous days."

The words of *Chan-na* sank deep into the heart of *Sid harte*, for his mind was filled with the thought that all he loved—wife, children, mother, and father—now revelling in all their full bodily powers, must even become a piteous spectacle, like unto the aged, infirm, tottering man whom he had just seen. The visit was paid, but Sid-harte returned to his father's palace with a saddened brow. On the first day of the following moon, *Sid-harte* resolved upon visiting his favourite pleasure-garden. On his way thither, attended by the chief officers of his household, he beheld a man lying on the ground, moaning piteously.

"Why does that man give utterance to those sounds?" inquired *Sid-harte* of the minister, *Chan-na*.

"Because, mighty master, he is sick and racked by agonizing pain. All that are born of woman are liable to disease and suffering."

"I go not to my garden to-day—my heart is sad. My adored wife, my beloved offspring, my honoured and revered parents, may be suffering from bodily agony, whilst I might be enjoying and inhaling the sweets diffused around from the perfume of my flowers."

On the last day of the same moon, *Sid-harte* yielded to the solicitations of *Yassa-deva-davie*, and ordered the court to attend him on an excursion of pleasure to his favourite garden. The gorgeous retinue stopped at the entrance of the garden; the coming of *Sid-harte* had not been announced, therefore guards were not at the gate to receive him. Lying before the garden-entrance was the putrifying body of a man, the features completely destroyed by the filthy and abhorrent land-crabs, who were desporting in myriads over and about the body, on which they had feasted.

"What horrible object is that which meets my eye? The eyeless sockets appear to glare on me, as the reptiles creep from out the cavern of the skull. unfold to me this mystery, learned *Chan-na*."

"Sid-harte, that horrible object which meets thine eye is the putrifying body of a dead man; the casket, that now is a disgusting and unsightly object to gaze upon, but one moon ago was full of life, energy, and vigour. Know, mighty prince, that all that are born of woman must die. Some live for many years

—some only to the period when the mental and bodily powers are at the zenith; but old and young, high-born and humble, the strong and the weak, the learned and the ignorant—all alike are born of woman, and must die."

As *Sid-harte*, wrapt in profound thought, prepared to enter his howdah, a *Tapissa* passed by, dressed in the robes of his office.

"Of what caste is that man, and why is he thus attired? Canst thou answer me these questions, learned *Chan-na?*"

"Powerful prince, that man is a *Tapissa*, and he wears the robes of his office. By a spotless life, meditation, and benefiting his brother man, he seeks to overcome the five great evils which attend man—disease and pain, old age and infirmity, and the loss of life. All, Sid-harte, that are born of woman are subject to these evils."

"Then, learned *Chan-na*, if a spotless life, prayer, meditation, and performing acts to benefit mankind, can overcome these five great evils, it were well did I and thou follow in the Tapissa's steps. I, Sid-harte, the son and heir of the mighty king *Sodo-den*, devote the remainder of my days to overcome these five great evils; I, *Sid-harte*, the son of *Sodo-den*, will become a priest. I have said it—who shall try to make me lie, or attempt to induce me, by persuasion or force, to break my word?"

The retinue of the prince returned to the palace. *Sid-harte*, buried in profound thought, sought the privacy and solitude of the innermost chamber of

his princely abode. The noise of rejoicing and revelry resounded through the palace, for the king had ordered the attendance of his nobles, the most celebrated dancers, singers, and musicians, as he now gave an entertainment, by which he hoped to dispel the melancholy of his son. When the shades of evening fell on all around, *Sid-harte* desired his chief eunuch to summon the minister, *Chan-na*, into his presence. The summons was obeyed. Before Sid-harte, in an attitude of salutation, stood the faithful minister.

"*Chan-na*, I am about to leave my palace, to behold it no more—wilt accompany me?"

"Mighty prince, I am but the slave of thy bidding—thou hast but to command, I to obey."

"Chan-na, the sight of age, disease, and death dwell on my mind—I must conquer these great evils. Ought I to dwell here, surrounded by all which can minister to my pleasure, whilst my fellow-men suffer?"

"Mighty prince, it is thy destiny; thou art the son of the powerful king *Sodo-den*—care and sorrow dare not molest thee."

"Hold thy peace, Chan-na; wouldst turn flatterer? Though I, *Sidharte*, am the son of the mighty *Sodo-den*, am I not a man born of woman—therefore subject, like all human beings, to disease, old age, and death? I tarry here no longer—follow me."

"*Sid-harte*, mighty master, this night canst thou not depart. Heardest thou not the song of joy,

sang by the princess' women, to celebrate the birth of thy son? This night the great *Yassa-deva-davie* has brought into the world an infant. *Sid-harte*, thy humble slave, *Chan-na*, greets thee—thou art again a father."

"Chan-na, this intelligence saddens me; but my resolve remains unshaken. I depart—but I dare not see my beloved spouse or my children; I can leave them, but I cannot say farewell.

"The sight of my new-born son, nestling on his beauteous mother's bosom, would unfit me for my task—perchance my babe might entwine his tiny fingers around mine—I could not withstand this silent appeal to my heart. The little fingers, that one rude pressure could snap in twain, would prove to me more binding than chains of adamant or iron. My beloved wife might speak of the future bliss that we were to share—together; for *Yassa-deva-davie* and *Sid-harte* there can be no future—we are twain. Wife, children, parents, throne—I sacrifice at the shrine of duty. The flood-gates of my heart are opened—tears of agony roll down my cheeks at the bitter thought, that I no more shall behold the cherished, beloved wife of my bosom, my offspring—and her children—the honoured parents who gave me birth, and all I hold dear; but, *Chan-na*, I, Sid-harte, must throw aside all human feeling, to be enabled to conquer the five great evils, to which all born of woman are subject.

"Let my steed, *Kan-dek-ka*, await me at the eastern portal of my private garden. Adieu, all that I love!

Sid-harte thou ne'er will see more; but the memory of past happiness is enshrined in the inmost recesses of my heart's core. Wilt thou follow me, *Chan-na?* To exile and poverty I lead thee."

"To the portals of suffering and death will I follow thee. Should thou, *Sid-harte*, enter the portal, I, *Chan-na*, thy humble, unworthy slave, tread in thy footsteps."

Mounted on his favourite black steed, *Kan-dek-ka*, *Sid-harte*, and *Chan-na* quitted the city—the gate through which they passed flying open to allow them free egress. *Sid-harte* allowed his horse to follow which path he chose: on bounded the noble *Kan-dek-ka* until he came to the river *Anoma-ganga*, which the horse sprang over, then voluntarily stopped. *Sid-harte* and *Chan-na* alighted: the prince then cut off his long tresses with his scimitar, throwing the severed hair towards heaven; the god *Sacrea* caught the tresses, and caused them to be sent to *Toosita*, to be preserved in a Dagobah.

Sid-harte then proceeded to take off his royal robes: in a minute the king of a tribe of gods, called *Maha-Brachmea*, stood at his side with the necessary apparel and equipments for a priest. These consisted of two sets of yellow robes, a scarf to gird about the loins, a girdle, a bowl to contain food, a coarse cloth through which water was to be strained, a razor to shave the head, and a coarse needle to enable *Sid-harte* to repair his own robes. All these articles had been taken from the flower

Naloon, at the commencement of the *Maha-Kalpe*, and been carefully preserved by the god *Maha-Brachmea.*

Sid-harte attired himself in the priestly robes, solemnly abjuring rank, power, and grandeur; and ordered the minister to return to the palace, informing the king that he had abjured for ever his former position, and had become a priest; and to bear the royal robes to *Yassa-deva-davie*, as a farewell gift from him who had been her husband, but who now was a priest. *Chan-na* implored his master to allow him to follow him, but *Sid-harte* would not accede to this; but insisted that *Chan-na* should return, and desired him to mount *Kan-dek-ka.* Being compelled to obey, the minister returned to the king *Sodo-den*, and imparted the sorrowful intelligence. Deep was the grief that filled the hearts of *Sodo-den* and *Yassa-deva-davie* when *Chan-na* told them they would not again behold *Sid-harte*, and nought but sounds of wailing were heard in the palace.

Sid-harte now wandered from place to place; his only means of support being the alms that were bestowed upon him by the charitable. He performed various acts of devotion, such as remaining motionless for a lengthened period, looking upon the sun at noonday, standing in the midst of fires, and, at times, for weeks together, ate nothing save the leaves of trees. These acts of devotion or penance are termed *tapass;* and it was whilst performing a most painful *tapass* that *Sid-harte* had five dreams, which led him to believe that he speedily would become Buddha.

The demons tried to seduce *Sid-harte* from the path of virtue by every means in their power, and, when allurements failed, intimidations were resorted to; but these proved as unavailing as the temptations.

One night *Sid-harte* was assailed by the demons, who showered upon him missiles of every description; but the gods came to his aid, the demons being completely vanquished and subjugated Before the morning dawned, *Sid-harte* had become conversant with every description of knowledge; *he had gained the wisdom which made him Buddha;* he could recite the whole number of his previous births, his acquirements, and great virtues; he had the faculty of diving into the secrets of futurity, and unravelling the events of past ages; the keenness of his perception, and great wisdom, enabled him to understand every thought of the human heart, and all sciences; all lust and worldly desires were subdued or banished from his heart, and the capability to appreciate the extreme bliss of his present condition was bestowed upon him.

Sid-harte was now called *Goutama Buddha*, having twelve thousand other appellations, which we will not attempt to give. For the first nine weeks after becoming Buddha, he took no food or sleep, remaining wrapt in meditation. Disciples and adherents flocked from every part of the world to become followers of *Goutama Buddha*—many miracles were worked by him, and his life was most exemplary. The principal part of *Goutama's* latter days were passed at *Kassa-ratta*, living in a mag-

nificent temple which had been built for him by one of his wealthy followers. Here he passed his time in inculcating the doctrines of Buddhism, and benefiting mankind. Occasionally he travelled into strange lands, and visited *Lanka-diva*, Ceylon, three times; and upon quitting Ceylon the last time, he left the impress of his foot upon the highest mountain in the island, which is called Adam's Peak.* Davy's "Ceylon," p. 215, contains the following account of *Goutama Buddha* :—

"His days he devoted to men, in preaching to them, and converting them, and his nights to the gods, who assembled to listen to him. He was so successful in convincing those whom he addressed of the truth of his doctrines, that he often daily converted many *Ason heyas* (a number too immense to be comprehended.) The powers which he exercised in reforming mankind were more than human, and were quite miraculous. He could assume any form he chose. He could multiply himself many hundred times, or produce the appearance of many hundred Buddhas, in every respect like himself, with rays of light issuing from every pore of their skin, differently occupied, some standing, some sitting, and some preaching. He could go any distance in a moment, even as fast as thought, through the air, under the water, or under the earth.

"When he preached, his face appeared to all the

* A full description of Adam's Peak will be given in due course.

audience, though surrounding him in a circle.* People of all languages understood him; and all, however distant, heard him distinctly, excepting those who were as the deaf, and though close to him heard nothing."

A learned man who followed him, during six months, to ascertain if he were the true Buddha, never saw the impression of his foot, nor even a flower bend on which he trod, or a cushion pressed on which he sat. His good qualities, his extraordinary powers, are said to have been boundless, and to baffle description.

Goutama died in his eighty-ninth year, after having been Buddha forty-seven years, during which period he had made many converts, and reformed a large portion of his fellow-creatures. The god *Sacrea* attended the death-bed of *Goutama Buddha*, and promised to watch over his religion for five thousand years. At the expiration of that period, *Goutama* promised to re-appear on earth to perform miracles; after which the elements of his being would become absorbed in space, and annihilated for ever. As soon as *Goutama Buddha* died, his body was deposited in a golden coffin, which was placed upon a pyre of sandal-wood one hundred and thirty cubits in height.† The flames did not consume the whole of the body—a tooth was preserved; some of the flesh became particles

* Does the reader remember the miracle of his birth?

† A cubit in Ceylon is the length of a man's forearm, measuring from the elbow to the top of the middle finger.

of gold, a portion of the bones, pearls, the remainder being distributed about various parts of the world, more especially Ceylon, where the relics are preserved in a dome-topped building called *Dagobah ;* and a *Dagobah* is considered as sacred as a *Widhare*, or temple which is dedicated to the service of Buddha.

Tradition states that *Goutama Buddha* is now in *Ni-wane*, which is the ultimate reward and resting-place of all Buddhas and good men. The priests will not give any definite idea of *Ni-wane*, saying that it is a religious mystery which they are forbidden to enter upon, or discuss. *Ni-wane* is a compound of two Cingalese words, *ni* and *wane*—the first signifies " no," the last " thirst." Some suppose that *Ni-wane* means utter annihilation ; and from the opinion we have heard expressed by Cingalese scholars, who were learned men and rigid followers of Buddha, we coincide in the definition of the term. The state of supreme bliss is invariably alluded to as complete absorption or annihilation ; and the natural conclusion must be, that one who from his virtues had become *Buddha*, must enjoy the most superlative degree of happiness promised by the sacred writings. This heathen idea of bliss appears extraordinary to a mind which has been blest and enlightened by the truths of the Christian religion : the Buddhist looking for reward and bliss in absolute annihilation of spirit and being —the Christian, in dwelling to all eternity in the mansion prepared for the pardoned sinner.

The Cingalese date from the death of *Goutama Buddha*; and, although it is difficult to ascertain the exact year in which he lived or died, we believe that the year 1850 is reckoned by the Cingalese as 2394 after Buddha.

We will now proceed to give an outline of Buddhism, the tenets and principles which were inculcated by *Goutama;* and, as far as it is practicable for a heathen code of morality or religion to be good, we believe Buddhaical doctrines and precepts to be the best pagan religion known. The principal tenets of Buddhism are, that mind and matter are both immortal; that mankind have come into their present condition from a numberless series of transmigrations, which extend backwards for an immense period; and these transmigrations will continue for ever. We have previously stated that Buddhists are absolute materialists—the dogma of eternity of matter being continually inculcated; they believe this world always has existed, and will exist for ever; that it will be frequently destroyed, and will be re-produced.

In one respect the religion of Buddha resembles that of the Christian—the Buddhist affirming that sin, sorrow, disease, and death, were not always the portion of mankind, but were caused by the ungovernable passions of disobedience, lust, avarice, and lying, being indulged in by man. The gods, according to the Buddhist, are spirits of an immortal nature, whose power and knowledge, although vast, are limited; and, although far superior

to mankind in intelligence and wisdom, are immeasurably the inferiors of the successive Buddhas which have appeared on earth. In a Cingalese work, entitled "*Suttra Pitaka*," which contains some of the precepts and sermons of *Goutama Buddha*, we read the following accounts of the gods:—

"Living beings first appeared by an apparitional birth, subsisting on the element of felicity, illuminated by their own effulgence, moving through the air, delightfully located, and existed in unity and concord. This was the original condition of man; but human nature could not remain in this condition—sin and lust entered the world, and man became a wicked creature. Twenty-four god-like men appeared in succession, whose lives were holy and pure. In the revolutions of countless ages they appeared; their sojourn on earth, although fraught with misery to themselves, did not materially benefit mankind, when I, *Goutama Buddha*, appeared on earth in my present form. I am the most exalted in the world—I am the chief in the world—I am the most excellent in the world. This is my last birth; hereafter there is to me no other generation. One more Buddha is yet to come—then shall cease the present order of things."

It is stated that *Goutama* did not write out either his precepts or discourses, and that written records did not appear until centuries after his decease. The Cingalese antiquarian scholar affirms, that *Goutama's* doctrines, precepts, and traditions, were

handed down by his disciples from one generation to another, until, in the reign of *Wallagam Bahoo*, king of Ceylon, which was four centuries after *Goutama Buddha's* death, the whole of his precepts, discourses, and doctrines, were collected and transcribed by learned priests, who dwelt in *Aloolena*, in the district of *Matelé*. The works, although rare, are still to be found in Ceylon, and these sacred writings are the authorities resorted to by the Buddhist in all disputed or doubtful points in their religion; and the Cingalese maintain most positively that the establishment of their temples, mode of worship, and doctrines, are in strict accordance with these works. The number of these sacred works are five —the names as follow:—

Sangoot-Sangia—the valuable collection; *Angotra-Sangia*—the elementary collection; *Dik-Sangia* —the long collection; *Medoon-Sangia*—the middling collection; *Koodoogot-Sangia*—the remaining collection. The whole of these works are written in countless volumes, and are complete, with the exception of the *Angotra-Sangia*, which was in twenty-five volumes, but unfortunately some of the volumes are missing.

The life of *Goutama* was in strict accordance with Buddhaical tenets; he was chaste, temperate, and humble; he went from village to village preaching his doctrines, and permitted his disciples and followers to write down his discourses. The doctrines inculcated by *Goutama* were faith in the Buddhas, confidence in the gods, and the efficacy of

charity and good works. Invariably followed by multitudes, and attended by innumerable priests and disciples, *Goutama* travelled from place to place, asking no alms, but receiving all that were freely offered; simple in manners, humbly austere in deportment, he courted not the smiles of the great, nor did he heed their frowns, when he deemed it necessary to administer rebukes, or admonish them concerning their sinfully licentious lives. The discourses and doctrines of *Goutama Buddha* would not have disgraced a more enlightened age; he inculcated the necessity of subjugating the passions, charity to our poorer brethren, good will to our neighbours, and kindness to animals. We subjoin a few of his precepts, and the substance of one of his discourses. The precepts are extracted from the *Damma Padan*, or the Footsteps of Religion:—

"All the religion of Buddha is contained in these three precepts: 'Purify thy mind;' 'abstain from vice;' 'practise virtue.'"

"He is a more noble warrior who subdues himself, than he who in the battle conquers thousands."

"True nobility is not of one's parentage, but is the offspring of a virtuous mind and spotless life."

"Religion is the road to immortality; irreligion the road to death. A religious man dies not; but he that is irreligious is, even whilst in this world, as one that is dead."

"A wise man will so establish himself in industry, perseverance, prudence, and mental control, that

he is never borne away by the turbid waters of licentiousness."

"Shun the practice of irreligion; shun sensuality; shun the evil speaker: by shunning these sins man is a gainer, for the religious and meditative experience supreme happiness."

"As the mighty rock *Mahu-meru-parwate* remains unshaken by the storm, so is the wise man unmoved by praise or disapprobation."

"To the virtuous, all is pure; therefore think not the going unclothed, being defiled with dirt, fasting, lying on the ground, or remaining motionless, can make the pure impure—*for the mind will still remain the same.*"

"Let those who bestow all their thoughts and attention on their bodies, gaze upon the skeletons of those departed; then let them say if their carcase is worth the care. Kings, their pride, greatness, and grandeur decay; but truth is immutable and eternal."

"Conquer anger by mildness, evil by good, avarice by liberality, falsehood by truth. Evil passions cannot be eradicated all at once; it is a slow work, and must be done gradually, just as the jeweller removes rust from gold."

"The wicked man is like a decayed leaf; the harbinger of death is near, and yet the sinner stands at the gate, without having made provision for his future life."

"Know, oh! sinner, that wicked actions cannot be hid; avarice and wrath will bring long suffering upon thee."

"No flame burns so fiercely as that of lust; nought has a grasp so powerful as hatred; no net is equal to the meshes of folly; no flood is so impetuous as desire."

"Men ever have been, and ever will be, subject to unjust praise and unjust censure; and that man is the most skilful of all charioteers who can guide the chariot of his mind."

"Sin is oft-times clothed in the garb of virtue, but the effects unclothe it speedily; then vice is seen in its naked hideousness."

"Mental control and the subjugation of the passions is the road to happiness and eternal bliss."

"Man should perform those deeds which time will not cause him to repent; therefore be not desirous of discovering the faults of others, but zealously guard your own."

The following extracts are from a discourse entitled *Mangalæ*:

"Thou art not to serve the unwise, but to attend on the learned, and to make offerings to those who are worthy of homage; thou shouldst live in a religious neighbourhood, to be a performer of virtuous actions; thou must be well informed in religion, mild in manners, subject to discipline, and of pleasant speech; thou must honour thy father and thy mother, provide for thy wife and children, follow a sinless vocation, give alms to those who stand in need, act virtuously, assist relatives, and lead a blameless life. To be free from sin, abstain from intoxicating drinks, to persevere in virtue, to be

respectful and kind, contented, grateful, and to listen at proper seasons to religious instructions; to be mild, subject to reproof, to have access to priests, and to converse with them on religious subjects; to have a mind unshaken by prosperity or adversity, inaccessible to sorrows, free from impurity, and tranquil; these are the chief excellences. They who practise all these virtues, and are not overcome by evil, enjoy the perfection of happiness, and obtain the chief good."

The following prohibitions or commands were delivered by *Goutama Buddha*:—

"Abstain from fornication and adultery; abstain from stealing; abstain from taking life from man, bird, beast, or reptile; abstain from coveting; abstain from all foolish conversation; abstain from betraying the secrets of others; abstain from all evil wishes to others; abstain from slander; abstain from lying; abstain from all unjust suspicion."

The precepts, discourses, and commands which we have quoted will show that the doctrines inculcated by *Goutama Buddha* are those of purity and strict morality. Although reason convinces us there is much fable intermixed in the account of his birth and life, still historical facts prove that the son of a powerful monarch did abandon his throne, and, in the full vigour of health, manhood, and intellect, became a wandering pauper, roaming from place to place, inculcating piety and virtue. Can we feel astonished that the being called by the Cingalese *Goutama Buddha*, is looked upon as a prophet, and

worshipped as a god? In "Knighton," page 79, we read, "The rise and progress of a later faith may convince us that there was nothing improbable in his (Goutama) assuming the character of a prophet, and, still less, in his being received as such. In the prime of manhood he renounces the pomps and vanities of the world, retreats to an unfrequented forest, and there submits to want and privation, regardless of the hopes of ambition, or of the softer feelings of affection."

We believe that we have given a clear outline of the Buddhist religion, and in future chapters propose describing the gods, priesthood, ceremonies, and all matter that is connected with the Buddhaical form of worship.

CHAPTER IV.

Buddhism, when introduced into Ceylon—Wihares and dagobahs—Contents of dagobah that was opened near Colombo in 1820—Dalada relic brought to Ceylon, A.D. 310—Taken possession of by us in 1818—Publicly worshipped under the sanction of our government—Given up in 1847—Lord Torrington's despatch on the subject—The capital, during the reign of the Kandian kings, when the Dalada was exhibited—The principal Buddhist temple in Ceylon—Shrine of the Dalada—Buddha—The priesthood—Buddha's commands to the laity—Worship of Buddha—Worship of the gods—The Kappuralles—Conjoint worship of Buddha and the gods.

Buddhism was established in Ceylon during the reign of Tisso,* the fifteenth king, and this event is supposed to have taken place about 235 years after the death of Buddha. Cingalese history states, that a priest of Buddha, of extreme sanctity, was sent by the monarch of a country, called Maddadisay, which was situated eastward of Ceylon, to convert the natives of Lanka-diva. The priest met the king, Tisso, as he was returning from hunting the

* This monarch is called also Dewinepatisso.

wild elephant; the monarch and his train, unaccustomed to the sight of a man, with head and eyebrows shaven, clad also in a dress they had never before seen—namely, the yellow robes of a priest of Buddha, thought that a spirit of evil stood before them, and not a human being.

The priest informed the king for what purpose he had been sent to Ceylon, and put the following queries to him, to ascertain if his mind were sufficiently enlightened to understand the tenets of Buddhism:—Have you relations? Many. Have you people not related to you? Many thousands. Besides your relatives, and those who are not related to you, are there others in your realm? There are no others in my realm, but there is one other, and that other one is myself.

The priest, being fully satisfied of the intellectual capabilities of Tisso, by these prompt and sapient replies, commenced a discourse, illustrating in flowery language the sublimity and purity of the religion and actions of Buddha. The monarch listened attentively, and, approving of the doctrines inculcated, became a convert within a short period, many of his subjects following his example. The king of Maddadisay had given a branch of the bo-tree* to the

* The bo, or sacred tree, (Ficus religiosa,) is most magnificent, being clothed in luxuriant foliage, bearing an exquisitely odoriferous bell-shaped flower, of a white hue. The Buddhists affirm that each successive Buddha had attained supreme wisdom whilst sitting under some peculiar tree; and that Sid-harte, or Goutama Buddha, reached the pinnacle of heavenly knowledge,

priest, which was to be planted in Ceylon, if the natives became converts to Buddhism; and, in accordance with this command, the branch was planted at Anooradhapoora, which was the ancient capital of Ceylon, where it miraculously grew and flourished; and the Cingalese now point out a bo-tree at Anooradhapoora, which they declare to be the tree originally brought into Ceylon. The priest also brought part of the jaw of Goutama Buddha, which Dewinepatisso caused to be deposited in a dagobah, which was one hundred and twenty cubits in height: wihares, or places of worship, dedicated to the service of Buddha, were built, and the national system of religion was declared to be that of Buddha.

Although we disbelieve the miraculous growth of the sacred tree, and many other fables connected with the arrival of the first priest of Buddha in Ceylon, still, from historical records, and the magnificent ruins of wihares, and dagobahs, that are to be seen at the ancient seat of government—namely, Anooradhapoora—we feel fully convinced, that it was in this part of Ceylon that the first wihare, or temple of Buddha, and the first dagobah, or edifice to contain relics, were erected. It is a curious and interesting fact, that in all countries, where Budhaical doctrines are followed, the monumental buildings, which have been erected to contain relics* of Buddha, are invariably of the same form—namely,

whilst reposing under this tree, which is held sacred by all Buddhists in Ceylon at the present time.

* These relics are either hairs or small portions of bone.

a bell-shaped tomb, which is surmounted by a spire.

In Ceylon, these receptacles for the sacred relics are built over a hollow stone or cell, in which the relic is deposited, enclosed usually in a thin plate of gold, or in a wrapper of fine, white muslin ; with it are also deposited images of Buddha, pearls, and gems. These edifices in Ceylon are solidly built with bricks, which are usually covered over with chunam ; and we subjoin an account of a dagobah which was opened in 1820, near Colombo, by Mr. Layard, the father of the enthusiastic explorer, and talented author of "Nineveh and its Remains."

In the centre of the dagobah, a small, square compartment was discovered, lined with brick, and paved with coral, containing a cylindrical mass of grey granite, rudely shaped into a vase, or karandua, which had a closely-fitting cover or cap of the same.* This vase contained an extremely small fragment of bone, pieces of thin gold—in which, in all probability, the bone had originally been wrapped—pieces of the blue sapphire, and ruby, three small pearls, a few gold rings, beads of cornelian and crystal, and pieces of glass, which resembled icicles in shape. In the compartment with the vase were also placed a brazen and an earthen lamp, a small truncated pyramid, made of cement, and clay images of the cobra

* The contents of this vase are very similar to one that was discovered at Benares by Mr. Duncan, who concluded, from an inscription that he found in the same place, that a temple of Buddha existed there above 700 years ago.

capella, or hooded snake. In an historical account of Ceylon, we read:—

"The characteristic form of all monumental Buddhistical buildings is the same in all countries, which have had Buddha for their prophet, lawgiver, or god; whether in the outline of the cumbrous mount, or in miniature within the laboured excavation, the peculiar shape, although variously modified, is general, and enables us to recognise the neglected and unhonoured shrines of Buddha, in countries where his religion no longer exists, and his very name is unknown."

The relic, which is considered most valuable by rigid Buddhists, is the Dalada relic, or tooth of Buddha,* which was brought to Ceylon during the reign of Kitsiri Majan, from Northern India, by a princess, in the year 310 of the Christian era; and in the 853rd year after the death of Goutama Buddha, to prevent the relic falling into the hands of a neighbouring monarch, who had made war for the express purpose of obtaining possession of the Dalada. Buddhists affirm that in whatever country the relic is to be found, that country will be taken under the special protection of Buddha; the nation, therefore, becoming, in the estimation of all professors of Buddhism, a sacred one—thus Ceylon is termed by the Cingalese, the sacred island. The Cingalese believe also, that their country never

* In a native work, still extant, and much prized by the Cingalese, called the "Dathadhastu-Wanso," the history of the relic will be found.

could have been completely subjugated, until a foreign power had obtained possession of the relic. In 1818, Sir R. Brownrigg, after the Kandian rebellion, took possession of the Dalada relic, and Dr. Davy, who was in Ceylon during the whole time of the war, thus writes:—

"Through the kindness of the Governor, I had an opportunity of seeing this celebrated relic, when it was recovered, towards the conclusion of the rebellion, and brought back to be replaced in the Dalada Malegawa, or temple, from which it had been clandestinely taken . . . . . .

"Here it may be remarked, that when the relic was taken the effect of its capture was astonishing, and almost beyond the comprehension of the enlightened; for now they said, the English are indeed masters of the country; for they who possess the relic have a right to govern four kingdoms: this, for 2,000 years, is the first time the relic was ever taken from us. The Portuguese declare that in the sixteenth century they obtained possession of the relic, which the Cingalese deny, saying, that when Cotta was taken, the relic was secretly removed to Saffragam. They also affirm, that when Kandy was conquered by us in 1815, the relic was never surrendered by them to us, and they considered it to be in their possession until we took it from them by force of arms. The first adikar also observed, that whatever the English might think of having taken Pilimi Talawe, and other rebel leaders, in his opinion, and in the opinion of the people in general,

the taking of the relic was of infinitely more moment."

The relic was kept by us from 1818 until 1847, and during that period was exhibited by the servants of a Christian monarch, to the priests and followers of Buddha, who came to worship the Dalada. On the 28th of May, 1828, the Dalada was publicly exhibited at Kandy to the worshippers, under the sanction of our government, the whole ceremony being conducted with great splendour; also on the 27th of March, 1846, there was another public exhibition of the relic to the Siamese priests, who had come from their own country to worship the tooth. In 1847, however, orders were most correctly sent, by the home government, desiring the relic to be given up to the priests, to dispose of as they chose. Some of the chiefs and priests, it was stated at that time in Ceylon, proposed sending the relic to England, to be placed in the custody of the Queen of Great Britain, but this request, for obvious reasons, could not be acceded to by a Christian government.

The superstitious belief of the Cingalese Buddhists is so well known, that during the late insurrection, apprehensions were entertained that the ringleaders might make the possession of the Dalada subservient to their own purposes, and in Lord Torrington's despatch to Lord Grey, dated from the Queen's House, Colombo, August 14, 1848, we read:—

"As the possession of the Buddhist relic, or tooth, has always been regarded by the Kandians, as the

mark of sovereignty over their country, and it was stolen and carried about in 1818, being used as a signal for rebellion, which only terminated with the recovery of it, it was judged right, by the commandant, to demand the keys of the temple, as well as of the shrine of the relic, which had been delivered by me into the charge of two priests and a chief, about a year ago. He then assured himself that this object of veneration had not been removed from its accustomed position, and converted into a signal of rebellion. But not trusting any longer to the integrity of the priests or chiefs, by whom the insurrection has been organized, the keys have, for the present at all events, been retained in the possession of the commandant."

The Dalada relic is placed in the principal temple at Kandy, which is attached to what was the palace of the Kandian monarch—in fact, the Dalada Malegawa was the domestic wihare of the royal family. This temple is considered by all Buddhists as the most sacred in the island of Ceylon, from the fact that the Dalada relic, or tooth of Buddha, is enshrined within its walls; and, during the reigns of the kings of Kandy, the people flocked from all parts of the island to worship the relic, on the various occasions of its public exhibition.

The time for the exhibition of the Dalada was named by the monarch, and the nation looked upon that period as one of rejoicing—the chiefs flocked to the capital, attended by numerous followers;

elephants were to be seen bedecked with their richest trappings, their masters reclining luxuriously in the howdahs, which in many instances were attached to the bodies of the elephants by broad bands, studded with pearls and precious gems. Palanqueens, bandies, haccories, and every description of vehicle, were also called into requisition, to bear the inhabitants of distant villages to the scene of rejoicing.

When the appointed day arrived, the monarch, accompanied by the whole of the royal family and chiefs, all clad in their costliest jewels and robes of state, went to worship the relic, which was exhibited by the priest of the highest rank, who reverently raised it above his head, to enable the assembled multitude to gaze thereon. As soon as the vast assemblage caught a glimpse of the sacred relic, they salaamed most lowly, giving utterance simultaneously to the exclamation of praise—"*Sadhu*"—this word was repeated by those who stood in the back-ground, until the air was replete with the sounds of adoration, and the joyous expression was re-echoed from hill to hill.

Festivals and rejoicings succeded in the palace and the hut, until the excitement and enthusiasm which had been called into action by the exhibition of the relic had subsided—then, and not till then, did the mighty throng of chiefs and people, who dwelt in distant villages, depart for their respective homes—and tranquillity again reigned in Kandy.

The Dalada Malegawa is an edifice of two stories

with a curved sloping roof, built somewhat in the Chinese style of architecture, and is approached by a double flight of stone steps. Upon entering the temple, the walls are found to be covered with sacred emblems, and decorations of brass: a flight of steps lead to the sanctuary, which is situated on the upper story: this room has folding doors with brass panels, on either side of which curtains are suspended—the apartment is about twelve feet square, and without windows, consequently the sun's cheering rays can never illumine this abode of superstition.

The walls and ceiling are hung with gold brocade, and white shawls with coloured borders; a platform, or table, about four feet high, occupies the principal part of the room; this table is also covered with gold brocade; on this shrine are placed two small images of Buddha, the one of gold, and the other of crystal; before these idols, offerings of odoriferous flowers and fruit are placed—four caskets about twelve inches high, enclosing relics, are arranged on the shrine, in the centre of which stands the casket, or *karandua*, which contains the sacred tooth.

This casket is in the form of a bell, being made in three pieces, and is about five feet high, the diameter at the base being nine feet six inches, and it appears to be made of gold, but we were informed by a Kandian chief, that it was composed of silver, richly gilt. The chasing of the karandua is simply elegant, and a few gems are dispersed about it, the

most costly of which is a cat's-eye, which is set on the summit. Although the workmanship of the casket is unpretending, yet the various ornaments and chains which are suspended about it, are of the richest descriptions, and the most elaborate designs. These ornaments have been presented from time to time by various worshippers of the god, in token of gratitude for favours supposed to have been conferred by him, and the wealthy devotees of the present day frequently make additions to these valuable embellishments.

The most exquisitely beautiful of all these ornaments, is a bird which is attached to a massive and elaborately-chased golden chain. The body of the bird is formed of gold, and the plumage is represented by a profusion of precious gems, which consist of diamonds, emeralds, rubies, sapphires, and cats'-eyes. Description is inadequate to convey a correct idea of the extreme and extraordinary effulgence and exquisite beauty of these elaborate decorations, which the limner's art alone could faithfully delineate. The karandua is opened by a small door, which is placed in the middle of the casket.*

This precious tooth of Buddha, it is affirmed by Europeans, is an artificial one, made of ivory, which is perfectly discoloured by the hand of time; but most assuredly, if a natural one, both from its

* Until 1847, the Christian government agent of the province, as well as the Buddhist chief priest, used each to have a key of the karandua.

size and shape, this tooth could not have been carried in the jaw of a human being; but that it might have belonged to some ancient alligator, many centuries ago, is extremely possible. This discoloured memento of superstition is wrapped in a delicately thin sheet of virgin gold, and deposited in a box of the same precious material, which is of the exact form of, and only sufficiently large to receive, the relic. The exterior of this delicate bijou is studded with precious stones, which are arranged in symmetrical order: this box is placed in a golden vase, which is decorated with diamonds, emeralds, and rubies, in a style similar to the box, and, being wrapped in rich brocade, is enclosed in a second vase of gold, which is encircled with folds of pure white muslin. This vase is then located in a third, which is put into a fourth, both being formed of the same precious metal, and similarly folded in muslin. The last vase is nearly eighteen inches high, and the workmanship, delicate chasing, and the tasteful manner in which the gems are arranged, in the whole series of vases, is most exquisite. The fourth vase, with its contents, is deposited in the shrine or karandua, and is taken from thence at stated periods to be worshipped, and none but the chief priest ever presumes to touch the Dalada relic.

When we saw the relic, it was placed in the centre of an exquisitely beautiful pink lotus, the flowers of the bo tree being strewed around, and tastefully arranged on the shrine; but it was most

pitiable to behold the benighted Buddhists, many of them learned men and good scholars, prostrating themselves before a piece of discoloured bone. There is also a smaller, and most exquisitely beautiful casket, or karandua, studded with precious stones, in which the relic is placed, when it is borne in the religious processions, or when the chief priest, in troublous times of commotion, or war, should think it necessary to insure the safety of the Dalada, by removing it from the temple.

Above the shrine, and attached to the wall, are plates of gold, on which are inscribed sacred emblems and characters: on either side of the principal shrine there are smaller shrines, which are covered with gold and silver cloths, on which are placed gilt lamps, and offerings of flowers and fruit; and the effluvia arising from the cocoa-nut oil, with which the lamps are supplied, combined with the perfume of the votive flowers, renders the atmosphere of this unventilated apartment most oppressive.

A contiguous staircase leads to a similar apartment, which is decorated in the same manner as the one we have described, where is to be seen the recumbent figure of the god Goutama Buddha, the size of life; the features are well delineated, and the figure is gilt, with the exception of the face and hands. Near him are placed figures of other gods and the goddess Patiné, the shrine being decorated with golden ornaments, many of which are studded with precious stones.

and most unluckily we took it up by the shoulders. At this act, both our conductor and the priest started back in affright, as it is considered the greatest breach of decorum to raise an image of Buddha by any part save the base, and then both hands must be used to perform the operation—a fact of which we were not previously cognizant; otherwise, we should have refrained from outraging their prejudices, as we deem it bad taste to set the customs of a nation at defiance, even though they be idolaters; consequently, we pleaded our ignorance, and our apologies were accepted.

In many of the Buddhist temples, the images of the idol are gigantic, and the robes in which he is clad are generally of a bright yellow: occasionally puce or violet colour is used, which, although canonical, is not considered so orthodox as yellow. Buddhists declare, that the statues of Buddha are not placed in the wihares for the purpose of adoration, but to recall more forcibly to the minds of his followers, the precepts which he inculcated, and the example which he set them in his blameless life.

We had also handed to us Buddha's betel-box, his bowl for holding rice, and his chatty for containing water; all of which were composed of virgin gold, which was so extremely pure and ductile, that these vessels could be bent with the most perfect facility, re-assuming their pristine form with equal ease. The vessels are ornamented with most delicately-chased figures, the designs and workmanship of which are incomparable, and these ornamental articles are

carried by the attendant priests in all religious ceremonies, and processions.

There are also at Kandy two other Buddhaical temples, namely, the Asgirie and Malwatte Wihares, in the latter of which is to be seen a gigantic recumbent figure of the god, which is nearly thirty feet long, clad, in yellow robes; there are several smaller figures of Buddha, both seated and standing, and two of them are robed in violet-coloured draperies. The ceilings and walls of this temple are painted in arabesque, the most brilliant colours imaginable having been used; and, although they have lost some of their brilliancy, yet the design is excellent, and the effect produced is pleasing in the extreme.

Near to the Malwatte Wihare is a small temple, in which is a seated image of Buddha of the natural size: it is a well-proportioned figure, the face being remarkably handsome, the expression most benignant, and the features well defined; in short, the figure is well executed in every respect.

In no part of the world was the combination of church and state more completely apparent than in Ceylon, under, or during, the Kandian monarchy. We have shown that the temple in which the most precious articles in the world, in the Buddhist's estimation, were enshrined, was attached to the king's palace; the monarch, his family, ministers, and household, going there constantly to worship.

We shall now proceed to give an account of the priesthood, their ordination, and the mode in which

Buddha is worshipped, by which we will further exemplify the union of church and state.

The Malwatte and Asgirie Wihares at Kandy, are the ecclesiastical colleges, to one or other of which every priest in the island belongs; it is impossible to give an accurate account of the number of priests; for, although the names of the priests are registered when they are ordained, no record is kept of their deaths. Each of these colleges is governed by a chief priest, who was formerly appointed by the king, and these two individuals alone, of all the priesthood, held official rank. The title of the chief of the Malwatte college is Maha-niakoo-unanci; and of Asgirie, Anna-niakoo-unanci: the word *niakoo* is indicative of high rank, whilst that of *unanci* is applied to the priesthood generally, and is a term of respect. Superiority over their followers is allowed to no others of the body, unless they are especially learned and pious: the chief priests rule their respective colleges from a written code of regulations, which they affirm were framed by Goutama Buddha.

The order of priesthood may be said to be divided into three classes, although the third class are not regularly ordained: the first class, called Upasampada, which signifies *almost full of religion*, are distinguished by the honourable title of Tirunnanse; the second class, or *Samenero*, or the *son of the priest*, bear the title of Ganinnanee. What we term the third class, are pious men of low caste, who practise celibacy, and lead the life of priests, and

are called Silvat; but, although they are permitted occasionally to perform priests' duties, are neither ordained nor allowed the rank of priests. The priesthood is principally composed of high caste men, called, in Kandy, Goewanse, and in the maritime and low country districts, Wellale; for, although the tenets of Buddha do not exclude the low castes yet the pride of the high caste men will not allow them to associate with, or pay the respect, which a priest ought to receive, to an individual of low caste.

A regular course of study is gone through, before a priest can be ordained, a noviciateship being served, before a candidate can become a Samenero, and before the individual can become an Upasampada, he must pass examination; and, formerly, the approval of the king of Kandy was required, before a man could become an Upasampada. At an early age, the noviciateship is commenced, the parents, or nearest relations of the lad, placing him under the superintendence of a priest, whom he is bound to obey as a master, the priest in return becoming his instructor; if the conduct of the novice is satisfactory, at the expiration of three years he is made a Samenero.

The following ceremony is gone through when a novice is admitted into the priesthood: he first has his head and eyebrows completely shaven, and performs his ablutions; his person is then besmeared with ointments which are especially prepared; the novice having made ready his yellow robes, (and the

various articles which Sidharte had when he became a priest, prior to his attaining that wisdom which made him Goutama Buddha,) kneels before his tutor and master, and entreats, in Pali verse, to be admitted into the lowest order of the fraternity. The novice is examined, and if his literary attainments are approved of, he is admitted into the priesthood, being clad with great ceremony in his yellow robes. As Samenero, he attends the temples, taking part in the subordinate ceremonies; but although a priest, he is still under the guidance of his tutor, who superintends his studies, and to whom he must evince the greatest respect and obedience.

When the Samenero has attained the age of twenty years—reckoning from the beginning of his present state of existence, which they date from his conception, and not from his birth—if sufficiently qualified, and permitted by his tutor, he may make application to become a Upasampada. The candidate now throws off his yellow robes, clothing himself in a pure white garment, and is then examined before an assemblage of the senior and most learned priests, the number of whom must not be less than twenty. If he passes this examination he is made a Upasampada, and assumes the yellow robes, which slightly differ from those which are worn by the Samenero. Formerly, it was necessary to obtain the king's consent before a Samenero could be made a Upasampada; and, when the royal licence was obtained, the successful candidate used to be paraded through the streets of Kandy, seated either

in a howdah, which was borne by an elephant, dedicated to the service of the temple, or mounted on a horse.

Each priest is an incumbent of, or appointed to, one especial temple, or wihare, and is supported either by the donations of the charitable, or the produce of the lands which may be attached to the wihare. The number of priests which belong to a temple vary from one to twenty, according to the value of the land belonging to, and the size of, the temple. A wihare usually descends from tutor to pupil; but the head priest of any wihare has it in his power to appoint his successor; but, should he die without nominating a priest whom he wishes to succeed him, then the temple devolves to the senior pupil. The office is held for life, and, in many instances, is a most lucrative one, as the donations, and lands, which are made to, and possessed by, the incumbents of the larger wihares, are frequently of considerable value; and constant law-suits are carried on by the priests, one against the other, to establish titles or right of possession to temples. In fact, the natives of Ceylon—belong they to what caste they may—are the most litigious nation on the face of the earth.

During the Kandian monarchy, the chief of the principal temple of Buddha, or the Dalada Malagawa, at Kandy, was not appointed by the College of Priests, nor did he belong to the priesthood, but the office was in the gift of the monarch, who invariably appointed a layman of high rank, who also,

generally held some official post of importance ; and the appointment was only held during royal pleasure. The title of this chief was Malegawe-diwa-Nilimi ; and subject to his authority there was a lekammahatmeer, or deputy, and several subordinate officers, as well as a large number of Pattea people, who performed the menial offices of the temple, and cultivated the temple lands.

The duties of Malegawe-diwa-Nilimi were, to assist at the religious ceremonies, and see that all the rites and observances which were ordered by Buddha, were duly performed. Occasionally this chief had to present offerings to Buddha, and, before he approached the shrine, it was required that he should have lived entirely on vegetable diet for at least twenty-four hours, have performed his ablutions by immersing his person in a pure running stream, and be attired in perfectly clean or new garments. The offerings which were made in the morning consisted of flowers, rice, and vegetable curry ; whilst in the evening, betel leaves, and a beverage prepared either from coffee or rice, were presented. The custom of making offerings morning and evening, the Buddhists affirm, arose from the fact, that Goutama Buddha never ate save at these times ; and at the present day it is the national custom to take but the morning and evening meal.

It is impossible to say how many wihares there are in the island, but we know they are very numerous, as nearly every small village has one ; the

larger districts more. Every ecclesiastical establishment is similar, and consists of a wihare, in which there are one or more images of Buddha, and frequently effigies of the gods who especially watch over particular temples; a dagobah, a poega, or building where the priests hold their meetings, and read the sacred writings, and a pansal, or dwelling-house for the priests, Invariably. in the vicinity of a wihare, is to be found the magnificent bo, or sacred tree, diffusing its perfume around, and filling the atmosphere with the delicious aroma of its exquisitely delicate and beautiful blossoms.

These religious establishments are generally built in some secluded spot, frequently near a running stream, amidst groves of graceful palms and luxuriant fruit-trees, and it would be impossible to describe the romantic beauty of many, or the glorious magnificence of the scenery in some parts of Ceylon. Oft-times, whilst sojourning in Lanka-diva, we have been tempted to coincide in the opinion expressed by many natives, that in their sunny isle was situated the garden of Eden.

The duties of the priesthood, both in their sacred and social character, are carefully laid down by Goutama Buddha, and they are required to pay rigid obedience to the Treweededooscharitie, or prohibitory commandments, and the Pratipitti. The prohibitions are *ten*, and are the following: taking life; committing adultery, or fornication; stealing; lying; eating more than two meals a-day; indulging in amusements of any description; accepting

gold or silver; wearing flowers or ornaments; drunkenness; and reposing upon an elevated couch, or bed.*

The Pratipitti commands the priests to evince and pay the same attention and respect to the relics and images of Buddha that was paid to him during his lifetime, the same to the sacred writings, and to honour the senior priests in like manner as their parents. The priests are also enjoined to worship Buddha three times a-day: at sunrise, noonday, and sunset: the mode of worship prescribed is the repetition of certain prayers. and the presentations of flowers and fruit, which are to be placed on the shrine, before the image of Buddha.

The sacred books, and senior priests, are also to be worshipped; the former are to have flowers placed around them, and an obeisance must be made to them before they are opened for perusal—during the time the Ola is in the hands of the priest, he is forbidden either to converse or smile. The priests also are forbidden to sit down, unless the sacred books are placed either on a shelf or table. The worship which priests are enjoined to pay to their seniors consists in asking their blessings, which the suppliant is to beg upon his bended knees, with his hands upraised, and his head bowed to the earth. The blessing is then to be given by the senior priest, who is to lean forward, with clasped hands,

* The custom of the natives being to sleep on a mat, which they place on the ground, beds being only used by the higher ranks since their intercourse with Europeans.

uttering a prescribed form of words: both sacred books and priests are also to be worshipped three times a-day.

Four holydays, or pohoya, are in each lunar month, when the priests are ordered to preach to the assembled people the duties of their religion, and to inculcate lessons of morality: these days are ordered to be observed in like manner with our Sabbath; but this injunction is not obeyed by the great mass of Buddhists. Every fifteenth day, the priests of each wihare are ordered to assemble in their poega, and listen to the rules which are laid down for their guidance: the senior priests read the prescribed form, first saying in a loud voice: "If any of our body be present whose sins will not permit him to sit whilst our doctrines are repeated, let him depart."

The sins which render a priest unfit to remain whilst the doctrines are read, are, murder, fornication, stealing, and lying. If an individual has been guilty of any of the above, he must quit the assembly, and afterwards be tried by the priesthood; when, if he be found guilty, he is punished, suspended, or expelled the priesthood. Should any of the fraternity have committed a minor offence, and we believe nearly one million are named in Budhaical laws, he is to rise immediately after the proclamation is made, and confess his guilt: the senior priest is then to reprimand and admonish the culprit, who, after he expresses contrition, is allowed to resume his seat.

Annually the chief priest of each college ought to order the priests belonging to that institution to assemble, and listen to his exhortations and admonitions. Celibacy and chastity are strictly enjoined by Goutama Buddha upon the priesthood, and, should they break their vow, they are "to be punished with exclusion, expulsion, or penances; the offender is not to be restored except by the unanimous consent of an assembly of twice ten senior priests."

A priest is forbidden to sit on the same seat with a female, where they are excluded from observation, "which if not so excluded as to allow of his breaking one of the fundamental laws of his faith, is still sufficiently secluded to permit of his holding, unheard by others, improper conversation." A priest is also forbidden to speak more than five sentences to a female, if she be alone, or visit her abode unaccompanied. Although celibacy is strictly enjoined by Buddha's laws to the priesthood, they are permitted, if they find it impracticable to keep their vow of perpetual chastity, to withdraw from the fraternity, lay aside their yellow robes, and marry.

Goutama Buddha orders that during the rainy season priests are not to be absent from their abodes more than six days, as travelling is attended with many difficulties during this season, and it is considered derogatory to the dignity of a priest to be seen in wet or soiled robes. This period is called wasswass-sana, and some priests of great piety will neither leave their abodes, nor utter a sound, during

the whole period, which we believe to be about nine or ten weeks. The people of each village or district supply the priests with provisions (which they carry to the temple) during this season, and at the termination of the rains, the priests are presented with new robes.

On the last evening of wasswass-sana, a general preaching takes place all over the island, which is most numerously attended, two pulpits being especially constructed for the occasion. These temporary buildings are erected by the devotees of each particular wihare; and we never saw a more pleasing spectacle than these light and elegant structures, which were tastefully decorated with flowers, the leaves of palms, and bunches of the luscious yellow plantain, arranged in fantastic devices. Two of the senior priests, attired in their full canonicals, are carried to the pulpits by their junior brethren; the younger of the two priests recites portions of the sacred writings, which the other expounds, and comments upon, exhorting the people to practise piety and virtue, to subdue their passions, to be pure in thought as well as deed, to endeavour to resemble Buddha in their actions and course of life; that they may obtain the same rewards both in this world and the next.

As Christians, we are compelled to admit, that the precepts of Buddha inculcate practices which must be beneficial to every class of the community; and, to prove our assertion, we cannot do better than quote one of Goutama's discourses, which will be found in the Kassapa :—

"There are seven sections of moral science, which have been fully taught, meditated upon, and practised by me, and which are necessary for the attainment of wisdom, knowledge, and deliverance from transmigration. These seven are—the ascertainment of truth, contemplation, extinction of desire or passion, tranquillity, equanimity, contentment, and persevering exertion."

Next to Goutama Buddha, the rank of a priest is considered the most exalted: not even a monarch should remain seated in the presence of one; and, like their god Buddha, priests are entitled to, and receive worship. The priests of Buddha are considered superior to the gods (of whom we shall give an account hereafter), but the priests, when they preach, invite the gods to form part of the congregation, that they may participate in the benefit, which is inseparably connected with having Buddha's doctrines expounded.

As a body, the Buddhist priesthood in Ceylon are moral and inoffensive, and some of them are good scholars, being well versed in the literature of their country: thus presenting a pleasing contrast to their brethren in the Celestial Empire, who generally are the most depraved and ignorant set imaginable. The only point of resemblance between the priests of Buddha in Ceylon and China is, that they are all supported in indolence, either by the donations of the charitable, or from the lands which appertain to each temple.

The laity are not conversant with Buddhaical

doctrines, much less with the mysteries of their religion, neither are they required to observe the whole of the Triwededoos-charitie; but the laws of Buddha state, that his followers must believe in the Tisarana, and implicitly obey the Pancheseele. The Tisarana gives three commands, Buddha-sarana, or to worship Buddha, acknowledging him to be all good, wise, and powerful; Dharmesarana, or to have faith in his doctrines, as the means of attaining ultimate bliss, or niwane, and avoiding eternal punishment; and the third commandment is Sangho-sarana, or, to believe that priests are disciples of Buddha, and qualified to point out the method of obtaining salvation. The Pancheseele, meaning literally the five good qualities, is the same as five of the prohibitory commandments, which are enjoined to the priesthood, and have been named by us in the Triwededoos-charitie.

There are also some moral practices enjoined by the laws of Buddha to the laity, such as giving alms to the poor and sick, loving others as ourselves, contemplating the uncertainty of all mundane affairs, passing our time in a manner beneficial alike to our fellow-creatures and ourselves, despising riches, if wealth can only be obtained by mal-practices, subjugating the passions, subduing unlawful desires, kindness to animals, and many other excellent maxims of the like nature.

The most unreflective person must allow that the Buddhaical religion prescribes a code of morality of a most perfect nature, which is unequalled by any

other heathen religion, and which closely approximates to the practices enjoined by our own blessed faith.

The laity make offerings to Buddha, whenever they go to worship, which consist of fruit, the blossoms of the bo-tree, and other odoriferous flowers. These simple offerings are handed to the officiating priest, who arranges the various gifts on the shrine, which is invariably placed before the god. The worshipper then kneels before Buddha, bows down the head, raises the hand in an attitude of supplication above the head, and repeats after the priest, "I worship Buddha, and believe him to be all good, all wise, all powerful, all just. I have not broken Buddha's commands; I do not commit adultery; I do not steal; I do not deprive any creature of life," &c. It is rather a singular fact, that the Cingalese women worship Buddha more constantly, and apparently more devoutly, than the men; yet in no part of Asia are the female portion of the community so unchaste as they are in Ceylon.

Formerly, when a gift of land was made to a wihare, it was requisite to obtain the king's consent, as the monarch lost the dues, which all cultivated lands were subject to, but from which all temple lands were exempted. The petition to the monarch used to be couched in the following terms:—"I, your humble slave, am desirous of making an offering of certain lands to the wihare for my benefit, and pray your majesty will permit me so to do, as it is equally for your good." Buddhists believe that

by making an offering to a wihare they will reap the advantage of so doing in their future stage of existence, and they also believe that by an act of volition, they can share the ultimate good to be derived from the act, or transfer the entire benefit which may accrue to any person they choose.

The priests of Buddha, in Ceylon, declare that the people do not obey the commands of Buddha, or follow the precepts which are inculcated by his doctrines, as they did in former times; but they do not exert themselves to remedy the evil, stating their belief that the world is drawing to an end, and mankind must become degenerate, and extremely sinful, before the world, which now exists, is destroyed and reduced to chaos—and that destiny, or fate, guides and governs all mankind and matter.

Connected with the worship of Buddha, a curious practice is observed, which strongly illustrates the national customs: there is a certain caste called Ambattea, or barbers, and a family of that caste had land granted to them in perpetuity by the king of Kandy, which was held upon the condition that the "sacred duty of shaving Buddha" should be performed at stated periods by a member of the family, and that in default or neglect of such duty the land should revert to the crown. The image of Buddha, which undergoes this ceremony, is the large one in the Dalada Malegawa at Kandy; a priest holds a mirror to the face of the idol, before whom a curtain is drawn; the barber stands on one side of the curtain and performs sundry evolutions

BUDDHA AND PRIESTS.

with his razor, as if in the act of shaving a person, and the ceremony is performed without the operator seeing or touching the idol. To the best of our belief, up to the present day this absurd custom is followed by the descendants of the family to whom the lands in question were originally granted.

There is a heavenly phenomenon, which appears occasionally in Ceylon, called by the natives Buddha lights; this faintly resembles the northern lights, and is extremely resplendent; the priests declare this is a sign of Buddha's displeasure, when his followers have become sinful in the extreme, and that the light appears over the wihare, from whence the priests suppose the phenomenon to emanate, where those who have committed the sin, which has aroused the god's anger, last worshipped.

Although the national system of religion is Buddhaical, still Buddha is not the sole god who is worshipped in Ceylon, as there are others whom the Cingalese believe to be guardian spirits, who preside over the welfare of the island and their religion. The names of these gods are, Kattragam, Vishnu, Nata-Samen, Pittia, and the goddess Patiné. The whole of these have temples erected for their worship, which are called dewales, and it is not uncommon to see a wihare and dewale in close proximity. These gods are worshipped by dances, supplications, and offerings of flowers, fruit, and money; and no worshipper can make these offerings who has partaken of animal food for several days previous to the time of making the offerings.

The Cingalese supplicate Buddha alone for final happiness, and for favour in another state of existence; but the other gods are besought by them to confer temporal blessings, and to protect them from sickness and misfortune. The colours and dresses of these gods differ; Kattragam and Pittia are delineated as being of red complexions, Nata-Samen of a pure white, Vishnu of a blue, whilst the goddess Pạtiné is the possessor of a bright yellow skin. Kattragam is the god who is most feared and revered, and his principal dewale, in the eastern part of the island, was formerly resorted to by numberless worshippers. The temple is situated in the village which bears the same name as the god, and formerly, at certain seasons of the year, used to be crowded with pilgrims, many of whom came from the remotest parts of India to worship the god Kattragam.

The only curiosities in the dewale are the kalanamadina, and the karandua; the former is a capacious clay chair, or couch (covered with the skin of a cheetah), which the priests assert was constructed by the first priest of the dewale, who, for his great piety, passed from this world to the next, without undergoing the agonies of death. The karandua contains a small image of Kattragam, and an equally diminutive pair of shoes. At Kandy there is also a dewale dedicated to this god as well as to Vishnu, Nata-Samen, and the goddess Patiné. The approach to the Nata Dewale, through two massive well-proportioned archways, is remarkably fine, and as

the ground around the temple is filled with noble trees, whose thick, umbrageous foliage affords a welcome shelter from the sun's rays, the *coup d'œil* is pleasing in the extreme.

We regret that we cannot give an account of the shrines of the idols, as none save the priests are allowed to approach the sanctuary, or raise the curtain which conceals the door behind which the idol is seated. The aspects of the gods we have been enabled to describe, from having seen them in the various temples of Buddha. Cingalese scholars believe that Vishnu and Eiswara* are the chiefs of the gods (called Bhoomatoo-dewis), and that they have entrusted the gods before named, and the goddess Patiné, with the power of governing the world, watching especially over the religious and civil rights of Lanka-diva.

The kappurales, or priests of dewales, are not regularly educated for that office, neither are they ordained, and they require no qualification save that of caste; as it is requisite that the kappurales of Kattragam should be Brahmens, whilst the priests of Vishnu, Nata-Samen, and the goddess Patiné, must be either Goewanse or Pattea people. The manner in which the gods are worshipped is by the kappurales dancing in their respective dewales, and the exertion they undergo, with the contortions into which they throw their limbs, is most painful to witness. Some of the assistant priests play upon

* Eiswara is the only god who has not a dewale dedicated to him in Ceylon.

musical instruments, such as tom-toms, hollow rings of metal, pipes, and chank shells, which are used as wind-instruments, producing most dissonant sounds, which the Cingalese consider pleasing melody. *

Although the priests will not allow any one save themselves to enter the sanctuary where the god is placed, they will perform the whole of their worship before strangers. These priests, unlike the priests of Buddha, meet with little respect from the people; nevertheless, they are supported by the donations of the devotees, and by the produce of lands with which the respective dewales have been endowed. The chiefs of the principal dewales at Kandy are laymen of high rank, (who used formerly to be appointed by the king,) and are styled dewale-baysnayeke-nilamis; who are assisted in their duties by many subordinate officers, which duties consist of receiving and disbursing the proceeds of the lands belonging to their respective dewales. The dewale-baysnayeke-nilimi never personally present their

* This reminds us of an anecdote. A fellow-countryman of ours, who was residing near Colombo, complained to his appoo, or head servant, that musical meetings held by the natives, in a house adjoining his premises, disturbed his slumbers, and threatened, if the practice were not discontinued, to take the offenders before a magistrate. The appoo remonstrated with his master in broken English—the purport of which remonstrance was, that although Europeans could fight, and were good scholars, they did not know what GOOD MUSIC was, or they never would complain that Cingalese musical-meetings disturbed their rest, and much less attempt to force a discontinuance of them.

offerings to the gods, or join with the kappurales in their dances, as none but officiating priests can perform either the one or the other of these ceremonies. It is remarkable that, although Buddha's wihare can be entered by all who desire to witness the rites of his worship, yet the greatest mystery is maintained in all that is connected with the presentation of offerings to the gods.

Cingalese scholars affirm, that before Goutama Buddha visited Lanka-diva, Vishnu was the god who was honoured and worshipped; and whilst some maintain that Buddha was an incarnation of Vishnu, others believe that Vishnu will become Nitra-Buddha, or the Buddha who is yet to appear. In the dewales, or temples of the gods, there is invariably some relic, which usually is a warlike weapon, such as a spear, a bow and arrow; and these implements are represented by the kappurales, as having been deposited miraculously upon the site which the god had selected for a dewale. The will of the god having been thus miraculously expressed, the edifice was commenced, and, by permission of the king, the new dewale was endowed with lands, and possessed the same privileges and immunities as the temples of Buddha.

The conjoint worship of Buddha and the gods is a most extraordinary peculiarity in the national religion of Ceylon, for the worship of the latter is not only tolerated, but is considered perfectly orthodox, as frequently a wihare and dewale are built under the same roof, and in every temple of

Buddha are to be seen some of the gods we have named, who are looked upon as the guardian spirits of the wihare; but they are only worshipped in their own peculiar dewales. Native historians affirm, that in former times Lanka-diva was densely populated, and most prosperous (and from the remains of ancient grandeur still to be seen, we are compelled to admit the veracity of this statement,) that the laws of Buddha were then maintained and observed in all their pristine purity, but that as the prosperity and population of their country have decreased, so the religion and doctrines of Buddha have gradually been neglected.

CHAPTER V.

Religious festivals in honour of the gods—Alootsaul-mangalle, or festival of New Rice—Awooroodu-mangalle, or festival of the New Year—the ordination of Upasampadas—Parraharrah—Present and former magnificence—Karttie-mangalle, or the feast of the Fortunate Hour—Adam's Peak—The Buddhists' and Mahomedans' account of the mountain—The pilgrim's worship of the Sree-pada—Legend of the Deiya-guhawa—Description of Adam's Peak—Worship of ancestors—Worship of planets—Ulama, or the Demon Bird.

During the Kandian monarchy there were five national religious festivals, which were annually solemnized with great pomp and rejoicing; but since the dethronement of the king of Kandy, the Parraharrah alone is celebrated with any portion of the splendour which appertained to these festivals in former times. The names of the five national festivals are the Alootsaul-mangalle, or the Festival of New Rice, which is held in the month of January;

the Awooroodu-mangalle, or Festival of the New Year, which occurs in the month of April; the third takes place in the month of May, when the priests of Buddha, who are deemed sufficiently learned, are promoted from the rank of samenero to upasampada. The fourth and principal festival, called Parraharrah, or the Procession, occurs in the month of August; the fifth festival called Karttié-mangalle, or Feast of the Fortunate Hour, is celebrated in the month of November. These festivals are held in honour of, and dedicated to, the gods Vishnu, Katragam, Nata-Samen, and the goddess Patiné.

We will now proceed to describe these religious festivals in the order in which they are celebrated, and will, therefore, commence with the Alootsaul-mangalle, which is held in the month of January, when the moon is in the second quarter. This festival is intended as a propitiation to the gods, to send an abundant harvest of the staff of life in Ceylon (rice), and is held at the commencement of the Maha, or great harvest.

Formerly, the king's astrologers used to fix an hour on two distinct days, after consulting the stars, to ascertain the most fortunate one; at the appointed hour on the first day, the new rice was to be brought into the city, and at the hour named on the second day, the grain was to be cooked and eaten. These instructions were written, and the document was called Nekat-Wattoroo, the original being presented to the king by the royal astrologers,

whilst copies were borne, in great state, by the chiefs, to the royal farms.

At the appointed time the new rice and paddy (or rice in the husk), which were intended for the use of the temples, the royal family, and the monarch's storehouses, were carefully packed up by, and in presence of, certain officers, who were duly appointed to perform and witness the ceremony: the rice being placed in new white mat, or cotton-bags, whilst the paddy was put into new chatties or earthen jars.

The grain which was intended for the use of the Dalada-Malegawa, or principal temple of Buddha, at Kandy, was borne by one of the king's elephants; that which was appointed to the service of the dewales, or temples of the gods, was carried by men, who walked under canopies of white cloth; whilst that which was destined for the use of the palace and the king's store, was conveyed by men of good caste, who belonged to the king's villages or districts where the royal farms were situated. The men who carried the rice which was intended for the king's use, were compelled to observe a strict silence during the period the grain was being borne by them, and to keep a white muslin handkerchief before their mouths and nostrils, *lest their breath should pollute the food* which was to be eaten by their monarch.

When all the various carriers were formed into procession, jingalls were fired, and all started from the respective farms at the same moment, accom-

panied by tom-tom beaters, men playing upon other national instruments, and flag-bearers. Before the several processions reached the city of Kandy, they were met by the adikars, dissaaves, and ratramahatmeers, who walked at the head of the vast assemblage into the great square, to await the *neykat*, or fortunate hour, when the grain was to be borne to the various receptacles that had been prepared. A salute of jingalls announced the moment when the rice and paddy were to be carried into the respective storehouses: at the time the jingalls were fired, the chiefs and people also carried their grain from their fields into their storehouses, or dwellings.

The *neykat*-wattoroo, or fortunate hour for eating the new rice, was fixed either two or three days afterwards; rules being prescribed by the royal astrologers, as to the method of cooking the rice, and in which direction the face was to be turned whilst the rice was eaten. Offerings of boiled rice, mixed with vegetable curries, were also made to the gods; these offerings were regarded as being especially sacred, and none but priests of peculiar sanctity were allowed either to present the offerings or to partake of the food after it had been presented to the deities, in contradistinction to the general custom, which permits all priests indiscriminately to consume the edible offerings after they have remained on the altars a certain time. All the splendid paraphernalia of this festival is now buried in the tomb of the past, and at this time the

priests merely name the day when the grain is to be carried to the respective temples, when offerings are duly made to the gods, and some slight rejoicings take place among the people.

The Awooroodu-mangalle, or the feast of the Cingalese New Year, is held in April, and at this period the natives of Ceylon indulge in amusements, and partake of all the social enjoyments which their means will compass. Previously to the first day of the new year, almost every Cingalese consults an astrologer or wise man, who states the fortunate days and hours of the ensuing year, and what periods will be the most favourable for commencing any novel plan, undertaking, or business; the soothsayer also informs the divers into the web of the coming year, how to avoid misfortune and mischance, by the observance of certain instructions which the sage gives. As the natives of Ceylon are exceedingly superstitious, they pay the most rigid obedience to the absurdities which are promulgated by the wise men, placing implicit confidence in all that is stated by these impostors, and protest that the slightest deviation from the prescribed rule of conduct would subject them to severe misfortune and evil.

The Awooroodu-mangalle was celebrated by the native monarchs with great rejoicing and splendour. Previously to new-year's day, the royal astrologers and physicians had to extract the juices from certain medicinal plants for the use of the royal family.*

* We have been informed by a Kandian chief, that a thou-

The preparations were made at the Nata-Dewale, and, when completed, the medicaments were placed in small vases, or chatties, which were cautiously covered, and sealed with the royal signet, and sent to the palace, with all due form and ceremony, for the king's inspection. The monarch then used graciously to signify his permission, that a certain number of the vases which contained these precious compounds, were to be sent to the various temples. The astrologers then declared the Nekat-Wattoroo, which set forth the day and minute upon which the new year would commence, the propitious hour for anointing the body with the medicinal extracts, the fortunate hours for eating, bathing, commencing new undertakings, or business, and for making presents to the temples, king, chiefs, or superiors.

Before the arrival of the minute, which was fixed by astrologers as the commencement of the new year, the monarch ascended his throne, clad in his magnificent robes of state, wearing the jewels, symbols, and emblems, indicative of his rank and power; the adikars, dissaaves, ratramahatmeers, chiefs, and officers of the royal household, attired in costly court costume, surrounding the throne. As soon as the moment arrived at which the new year commenced, the event was announced by the discharge of numberless jingalls, and immediately the

sand jars of these medicinal extracts used annually to be prepared for Sri Wikrama, the last king of Kandy.

vast throng which filled the hall of audience prostrated themselves before their sovereign, offering their congratulations, and making supplications for his prosperity, happiness, and longevity.

When the hour arrived for the king to be anointed with the medicinal juices, ten damsels of high birth, bearing illuminated lamps and dishes of silver, on which were placed unboiled rice, ranged themselves before the king; two of the maidens then advanced, and placed medicinal leaves on the palms of his hands, and under the soles of his feet; the remaining eight damsels coming forward and anointing the sovereign's person with the extracts, and whilst the operation was being performed, saying, "Abundance of days to our sovereign—may he live many thousand years! Increase of age and honours to our king, as long as the sun, moon, and stars endure! Increase of health and learning to our mighty monarch as long as the earth and skies last." The ten damsels then retired, when the adikars, dissaaves, ratramahatmeers, and chiefs advanced towards the king, and performed the same ceremony in a like manner.

When the fortunate hour arrived for eating, the monarch partook of a dish of food, which was expressly and entirely prepared of vegetables for the occasion, designated Dina-boejama, giving a portion of the dish to each person present, after which the courtly multitude were invited by the monarch to a sumptuous banquet. The propitious time for eating varied, the fortunate hour being in

one of the first four days of the new year; and until the time arrived which the astrologers had specified as the fortunate hour, nourishment prepared over fire could not be eaten.

When the fortunate hour arrived for bathing, the monarch stepped into his bath, and was anointed by his chiefs with perfumed oils, and the medicinal extracts which had been prepared by the royal astrologers and physicians within the precincts of the Nata-Dewale. At the auspicious moment for making presents and commencing business, the nobles sent fruits, grain, spices, and flowers to the royal stores, receiving gifts of a similar nature from the monarch. All classes, at the fortunate hour, exchanged donations, varying in value according to the means of the donor.

The ceremony that terminated the festivities of the new year was one of great magnificence, and which took place within the first fifteen days of the new year: this ceremony was the public reception of the chiefs who had presents to offer to their monarch. The sovereign, seated on his throne, gave audience in succession, according to their rank, to the nobles, who desired to evince their loyalty by the presentation of gifts; the donor laid the present at the king's feet, prostrating the person three times, and kissing the earth, exclaimed—"May your mighty and gracious majesty live as long as the sun, moon, stars, skies, and earth endure!" The royal treasurer then removed the donations, and valued them: their estimated value

being deducted from the dues which each chief was bound annually to pay to the king.

When this ceremony was ended, the monarch, royal family, nobles, and chiefs sent offerings to the Dalada-Malegawa, and dewales, and thus concluded the holidays of the Awooroodu-mangalle, during the celebration of which, by the Kandian laws, both chiefs and people were exempted from all public services.

The third festival is held in the month of May, and is essentially Buddhaical, as then the sameneros are examined, and, if qualified, are ordained and become upasampada. During the Kandian monarchy, the king's permission was required before a samenero could be made upasampada, and when the royal licence was obtained, the successful candidate for the highest order of priesthood used to be paraded through the streets of the capital, seated in a richly-decorated howdah, which was borne by one of the king's elephants. The priests of the temple to which the newly-elected upasampada belonged, and the chiefs of the district in which the temple was situated joining in the procession, the former on foot, the latter seated either in their howdahs, which was attached to the elephant by glittering trappings, mounted on horses, or borne in gaily-decorated palanqueens by numerous retainers, or slaves; and we have been informed that during the time the star of Buddhism was in the ascendant, and a member of a favoured noble family joined the

priesthood, it was not unusual for the monarch to honour this procession with his presence.

In the month of August, the great national festival is held, which was invariably celebrated by Kandian monarchs with the greatest pomp, magnificence, and splendour; and a Kandian noble has stated to us that he had seen one hundred and sixty elephants employed in the procession, and, although the Parraharrah is now shorn of much of its regal glory, still the spectacle to an European is a most impressive and imposing sight.

By the Kandian laws every noble and chief were bound to present themselves in the capital to pay homage to the king, and join in the procession of the Parraharrah. The kings of Kandy frequently availed themselves of this opportunity to arrest the nobles or chiefs whom they considered either disaffected, or rebellious; as when a chief was beloved in his dissavonie or rattie, it was invariably a difficult task, if not a complete impossibility, to seize his person, if he chose to offer resistance by calling in the aid of his followers and the people. The last tiger-tyrant King of Kandy, Sri Wikrama, too often availed himself of the opportunity thus afforded him by the assembling of the chiefs at the Parraharrah, to carry out his bloody projects of brutal, savage cruelty and vengeance.

The Parraharrah is held in honour of the god Vishnu, who the natives affirm was born in the month of August: this festival commences with the new moon, and terminates on the day succeeding

the full moon, the natives giving as a reason for the duration of this feast, that the pangs of childbirth seized the mother of Vishnu on the day of the new moon, and continued until the full moon, when the god was born. This festival is called by the priests and native scholars Eysalakeliye, which signifies the play of August; but the general name given to this religious festival is Parraharrah, which means, the procession.

Three days before the new moon appears in July, the priests of the four dewales at Kandy, meet to select a young jack-tree that has not borne fruit, the trunk of which must measure exactly three spans in diameter: as soon as the tree is found, it is dedicated to the service of Vishnu and the gods, by smearing the whole trunk with sandal-wood oil, and other perfumed liquids. An offering to the god is placed under the tree, consisting of a silver lamp that has nine wicks, which are supplied with the purest cocoa-nut oil, nine varieties of fragrant flowers, and nine betel leaves of large and equal size.

This offering remains a short time under the tree, thus consecrating the tree to the gods; the sacred woodcutter belonging to the Vishnu dewale, having previously bathed, and anointed his person, attired in a new comboy, steps forward and fells the tree, the trunk of which he divides into four equal parts, a portion being sent to the respective dewales of the gods Vishnu, Katragam, Nata-Samen, and the goddess Patiné. The portions of the sacred tree are

borne with great ceremony, the priests, musicians, and attendants belonging to the respective temples, walking in procession.

When the new moon appears, the piece of consecrated jack-wood is placed in the ground before each dewale, and is decorated with garlands, wreaths, and flowers arranged in other ornamental devices; clusters of bananas, citrons, pomegranates, and palm-leaves, are also attached to, and entwined around, the consecrated wood. A temporary building is erected over the decorated timber, the roof of which is composed of young palm-leaves, which are plaited and placed closely together, so as effectually to exclude the sun's scorching rays. This roof is supported by pillars of bamboo, which are also embellished with flowers and fruits in a corresponding manner with the consecrated wood.

For three consecutive days, the priests of the several dewales parade round the severed portions of the tree, carrying the bows, arrows, and weapons of defence, belonging to each god; and which at other times are suspended on the walls of their respective temples. On the fifth day the arms of each god are placed severally in a highly-decorated ranhiligay, or palanqueen, which has a gilded dome, supported by gilt pillars: gorgeous brocaded curtains, falling in graceful festoons about the ranhiligay, partially conceal the arms; and these palanqueens are carried by the priests. The Dalada relic, or tooth of Buddha, enclosed in the casket described in a preceding chapter, is deposited in a most splen-

didly-decorated ranhiligay, which is borne by an elephant gorgeously caparisoned; the priests, attendants, and people, belonging to each temple, joining in the procession, which parades daily through the town.

This spectacle gradually increases in splendour, until the last night, when, from the multitude of chiefs in their sumptuous full dress and jewels, the concourse of people in holiday attire, the innumerable priests in yellow robes, the gorgeous ranhiligays, and the elephants caparisoned in their richest trappings, it becomes one most imposing and impressive. Numberless musicians blowing wind-instruments, and beating tom-toms, singers giving utterance to ear-piercing sounds, male dancers (having bright yellow streaks of paint from the roots of their hair to the middle of their noses) clad in female costume, throwing their persons into contortions, indulging in lascivious movements and gestures, and rolling their eyes around in very wantonness, also form part of the procession.

While we gazed upon this extraordinary ceremony, painful reflections arose in our minds, when we remembered the number of absurd mockeries, which are performed by the heathen under the name of religion.

On the night, when the moon is at its full, and the last of the Parraharrah, a certain number of priests and chiefs accompany the Dalada relic, borne by an elephant, to the extreme limits of the town, and remain at the Asgiric-wihare, whilst the

kappuralles, or priests of the dewales, proceed to Ganaruwa ferry, to cut the sacred waters. The sacred water is placed in golded chatties, or vases, and the flowing stream is cut or struck with golden swords; the chatties and swords being carried before the kappuralles to the ferry, by the attendants. As soon as this portion of the procession reaches the ferry, the kappuralles step into canoes most elaborately carved and gilded, which the attendants pull up the river Maha-welle-ganga, a certain distance, there to await the blush of morn.

When the sun's beams tinge the skies with orient streaks, the kappuralles of the four dewales, simultaneously strike the pellucid stream, which reflects the sun's rays, with their golden swords, forming an imaginary circle in the flowing waters. The attendants then pour the sacred waters, which had been retained in the golden chatties from the preceding year, into the river, outside the magic circle, refilling the golden vessels from the centre of the ring which had been traced by the golden swords. The kappuralles and attendants bearing the sacred waters, then return to the Asgirie-wihare, where the procession is reformed, and the Dalada relic, priests, chiefs, and people, entering the city, the tooth of Buddha is replaced in the Malegawa, and the golden chatties, swords, arms of the gods, and gilded ranhiligays, are safely deposited in their respective dewales.

Thus ends the Parraharrah, the chiefs returning to their respective dissavonies and ratties, with their

followers, whilst the people disperse to their respective villages to resume their daily occupations. During the Parraharrah, offerings are made to Buddha in the Dalada-Malegawa, and other wihares, as well as to the gods in their several dewales.

Whilst in the Malegawa, observing the crowd of worshippers that were presenting fruit and flowers to the priests of Buddha, who received the offerings in both hands, and then carried the floral gifts to the altar of the god, placing them on it with reverence, and arranging them in symmetrical order, we noticed a native bearing a species of helmet, not unlike a cap of maintenance, made of split bamboo, and this fragile framework was entirely covered with the delicate blossoms of the fragrant cape jessamine, and the exquisitely odoriferous flowers of the orange tree. The man handed this curious specimen of ingenious handiwork to a priest, making a low salaam three times in the direction of the king's palace—the priest took the helmet and hung it up on a nail, which had been driven into the wall —the man again salaamed towards the palace, and quitted the temple.

Being invariably desirous of gaining information, (more especially when our curiosity is excited by witnessing any extraordinary occurrence in a foreign clime,) we questioned our conductor as to the meaning of the scene we had just witnessed, and the Kandian chief stated, that land had been granted to a noble family, who had done "the state some service," by the king of Kandy, on the condition that

annually, on a certain day during the Parraharrah, a member of the family should present the offering we had just witnessed, to the monarch, by placing the gift in the Dalada-Malegawa; and that on failure of the performance of this service, the estate should revert to the crown; consequently, the estate was held by this tenure.

The mind naturally recurred to by-gone days, as we listened to this interesting narration, and we thought of the king of Kandy in the pride of his power, who had granted the land in question, upon certain conditions to be observed for ever, which were still adhered to, although the heir and successor of that mighty monarch had been dethroned, his kingdom subjugated and ruled by a foreign power, whose protection the Kandians had voluntarily sought, to save them from the savage tyranny of their lawful sovereign, and we exclaimed, "Indocti discant, et ament meminisse periti."

It is an extraordinary circumstance, that both in Europe and Asia, the tenure of certain estates should be held by the presentation of trivial articles, at stated periods, to the sovereigns or governments of the country, *vide* the silken flags presented annually by the Dukes of Marlborough and Wellington to the monarch of Great Britain, and the flower-covered helmet of the native of Kandy, offered to the ruler of his country. Lands were also granted by the kings of Kandy to those who maintained the elephants which were devoted to the service of the wihares, and at this time those individuals who hold

land by this tenure, maintain the elephants which are used in religious ceremonies.

During the Kandian monarchy, the Parraharrah was a scene of extraordinary magnificence, as every noble and chief was compelled to come to the capital to take part in the ceremony; and as they were accompanied by their families, and attended by a numerous retinue, many of whom were mounted on elephants, gaudily caparisoned, the spectacle of this vast multitude, the nobles and chiefs being clad magnificently in silken robes and costly jewels, must have been most impressive.

The monarch also used to join personally in the ceremony during the last five days, seated in his gorgeously gilded and carved chariot drawn by eight horses; when his subjects caught a glimpse of his person, they salaamed humbly, prostrating their persons, until their bowed heads touched the earth, in lowly, abject humility. The queens likewise joined the Parraharrah, attended by their ladies, each queen's gilded palanqueen being surrounded by the matrons of high rank, ten damsels and ten young girls of extreme beauty, who were all clad in costly apparel and jewels, the clothing being provided for them at the king's expense. The wives and daughters of the nobles and chiefs followed after the queen's retinues, and as each chief tried to outvie their fellows in the costly attire of themselves and families, the multitude of their retainers, followers, slaves, and elephants, the splendour of the Parraharrah in those days, according to Kandians, defies description.

These accounts may be fully credited, for now when the Parraharrah is deprived of all regal splendour, and comparatively but few chiefs attend the festival (and these do not allow the ladies of their families to join it), as we have previously remarked, the spectacle is a most imposing and impressive one; and, from what we have witnessed, we can bring before our mental vision the monarch seated in his gilded chariot, drawn by eight prancing steeds; the queens in their gilded palanqueens, surrounded by the high-born and lovely, clad in silken robes; the nobles and chiefs, gorgeously attired, seated in their howdahs, the ponderous elephants who bore them, walking majestically, and occasionally uttering their shrill scream of joy, or squeal of defiance, as their keepers essayed to keep them from trampling on the crowd that pressed against their huge forms.

When the enormous elephant, caparisoned in jewelled trappings, appeared, that bore the Dalada, then uprose the loud cry of adoration, *Sad-hu!* as each person, from the monarch in his gorgeous gilded car, to the poor slave, who trembled at his lord's power, lowly salaamed to the sacred relic of Buddha. The honoured elephant was preceded and followed by other elephants, whose trappings were decorated with small brazen bells and glittering tinsel; then came the priests and attendants of the Dalada-Malegawa, bearing flags, shields, talipot-leaves and fans; these preceded the Diwa-Nilami, or chief of the Malegawa, who walked at the head of his followers. Next came the elephant of the

Nata-Dewale, bearing the arms of the god, attended by the kappuralles, the elephants, priests, and people of the other dewales following. The retinue and slaves of each noble and chief preceded their respective lords, carrying muskets and bearing banners; and the splendour of the nocturnal procession was materially enhanced by the innumerable flambeaux and torches, which threw a lurid glare over the gorgeous costumes and jewels of the nobles and their families.

Native historians assert, that their king Kirtisree was the first monarch who ordered the Dalada to join in the Parraharrah, giving as his reason, that Buddha ought to be equally honoured with the gods. At the termination of the Parraharrah, at Kandy, a similar festival is held in particular provinces, on a circumscribed scale; and in those districts where a procession does not take place, offerings are made to the gods in their respective dewales, of fruit, rice, and vegetable curries on the night of the full moon.

The Karttie-mangalle, or the Feast of the Fortunate Hour, is celebrated in November, on the day preceding the full moon. The town of Kandy is decorated with temporary arches of bamboo, around which palm-leaves and flowers are entwined; ornamental arbours, niches, and arches, are also erected on the banks of the lake, and before the Dalada-Malegawa. Every one of these fragile structures is brilliantly illuminated by numbers of small lamps, and the effect produced is most pleasing, especially

near the lake, where the lights are reflected in myriads of dazzling beams, which glitter and sparkle on the undulating surface of the rippling blue waters.

During the Kandian monarchy the royal astrologers used to declare the fortunate hour for illuminating the town, and the Nekat-Wattoroos, as soon as they were prepared, were sent to the king. On the appointed day, the lamps and oil were taken from the royal stores, and carried to the Nata-Dewale, where certain nobles, and the kappuralles of the other dewales, were assembled. When the royal gifts arrived, the kappuralles offered supplications to the gods for the prosperity of their monarch and country. The mangalasta, or hymn of thanksgiving to the gods, was then sung by the assembled chiefs and kappuralles; at the conclusion of this hymn, the Nekat-Wattoroos, oil, and lamps were apportioned, and sent to all the wihares and dewales at Kandy.

The palace, temples, the great square, and principal streets, were decorated with arches, and when the sun had set, and the fortunate hour for lighting the lamps had arrived, all these ornamental structures were brilliantly illuminated. At midnight, the Dalada relic, and the images of the gods, borne by elephants, and attended by the priests, musicians, and dancers, were paraded through the town with great ceremony; and, when the lamps died away which decorated the Malegawa and the palace, then the relic and the images of the gods were replaced

in the wihare and dewales. The procession is now shorn of its former splendour, and we feel convinced that in a few years the observance of the karttie-mangalle will be entirely discontinued.

In the months of February, March, and April, many Buddhists and Mahomedans perform a pilgrimage to the mountain called Adam's Peak, to worship the impression of a gigantic foot, which is delineated on the summit of the rock. This imaginary impression of a human foot is equally venerated and worshipped both by the followers of Buddha and Mahomet—the Buddhists asserting that when Buddha honoured Lanka-diva with a visit, he left the imprint of his foot, as a convincing proof of his divinity, enjoining his followers to adore and worship the impression. In an ancient Cingalese record, written during the reign of the king Kirtisree, in which the mountain called Adam's Peak is fully described, we read :—

"Our Buddha, who acquired Niwane, who was brought into the world, like all preceding Buddhas, from whom we have derived the food of life, in the religion which he taught us ; who is celebrated and renowned for his thirty-two manly beauties, and for the eighty-two signs connected with them, and for the light which shined a fathom round his body, and for the beams of light that emanated from the top of his head ; who is the preceptor of three worlds, who dives into the secrets of the past, the present, and the future ; who during four asankeas of kalpes, so deported himself as to be an example of the thirty

great qualities who subdued the demon Mareya and his attendants, subsequently becoming Buddha. In the eighth year from that event he rose in the air, spread rays of light of six different hues round his person, and stamped the impression bearing the noble marks, Chakkra-Laksana, and the hundred and eight auspicious tokens, on the rock Samenta-Kootaparwate, which is renowned for the cold and lovely waters of its streams, for its mountain-torrents, and for its flowery groves, spreading in the air their sweet-scented pollen. This rocky mountain is the diadem of our beauteous verdant island, like a young and lovely virgin bedecked with jewels."

Some Mahomedans believe that when the progenitor of the human race was turned out of the Garden of Eden—which, according to native writers, was situated in Ceylon—he was compelled to perform penance by standing on one foot, on the summit of the mountain, leaving the imprint of the foot indelibly impressed on the rock. Other followers of Mahomet declare that Adam was precipitated from Paradise, which was situated in the seventh heaven, and fell on the rock, where he remained standing on one foot for ages, until the sin of disobedience which he had committed was pardoned. The following curious quotation is taken from the second chapter of Sale's Al Koran:

"The Mahomedans say, that when they were cast down from Paradise, Adam fell on the isle of Ceylon, or Serendib, and Eve near Joddah, in Arabia;

and that after a separation of two hundred years, Adam was, on his repentance, conducted by the angel Gabriel to a mountain near Mecca, where he found his wife—the mountain from that time being called Arafat ; and that he afterwards retired with her to Ceylon, where they continued to propagate their species."

There is every reason to induce the belief that the Moormen of Ceylon gave the mountain the designation by which it is known to Europeans, as to this day they call the rock Baba Adamalei, whilst the Cingalese call the mountain Samenella, or the rock of Samen, who is the god that has the mountain and the Sree-pada, or sacred footstep of Buddha, under his especial protection—the Sanscrit name of the rock being Samenta-koota-parwate. Adam's Peak is one of the highest mountains in Ceylon,* and can be seen distinctly for an immense distance at sea, as the height of this stupendous work of nature exceeds seven thousand four hundred feet. This mountain is situated on the borders of the central and western provinces, and is the loftiest of a long ridge or line of mountains.

The form of Adam's Peak is remarkably regular—the shape being that of a bell, which gradually tapers until the summit is attained, the platform of which is of an oval form, and measures nearly seventy-one feet in length by twenty-nine in breadth. This platform is surrounded by a wall, between five and six feet in height, in the centre of which ap-

* The highest mountain in Ceylon is Pedro-talla-galla.

pears the apex of the mountain, on which is an outline, which the natives call the Sree-pada, or sacred footstep. This impression, if impression it can be called, is a superficial cavity, which is about five feet and a-half in length, and two feet five inches in width—this has a border of about four inches broad, which is made of cement, painted a dark brown colour; there are also small raised portions, which are meant to delineate the form of the toes, but altogether it is as clumsy an attempt at deception as it is of a representation of the human foot. A brass cover, or frame, studded with coloured glass and pieces of valueless crystal, protects the Sree-pada from the elements and the gaze of the curious.

We have read in a recent work on Ceylon, that the sacred footstep is enclosed within a golden frame, which is an erroneous statement, and we presume the author must have been misled by his informant. The Sree-pada has a small temple erected over it; this is attached to the rock by iron chains, which are placed at the four corners of the edifice, the chains being fastened to the rock and the huge trees which grow on the precipitous sides of the cone. When the pilgrims come to worship, the roof of this building is lined with gaily-coloured cloths, to which are attached garlands of fragrant flowers. There is, likewise, a small dewale dedicated to Samen, who is the presiding deity of the mountain; and on the north-east side of the mountain, there is a most luxuriant grove of magnificent rhododendrons, which is considered sacred, as the

priests affirm that these shrubs were planted by the god Samen immediately after the departure of Buddha from Lanka-diva. The officiating priest has also a circumscribed pansola, or dwelling, in this aeriel region.

Cingalese historical records affirm that the four Buddhas, which have appeared successively, visited the mountain, and stamped upon it the impression of their feet, as evidence of their divinity, and, assuredly, if the imprint now to be seen is that of the god's foot, it bears no resemblance to the beautiful form of the human foot; it is only, therefore, the credulous who, by an elongated exertion of the imagination, can fancy the mark to have been left by a supernatural being who "wore the aspect of humanity."

In the same historical writings are recorded the visits which native monarchs have paid to the Sreepada, the sumptuous offerings which they made, and the numerous retinues by which they were attended. Before the pilgrims ascend the peak to worship, they bathe in one of the mountain torrents, the most favoured being the Seetla-Ganga, or cold stream, and attire themselves in new or perfectly clean apparel.

The mode of worship on Adam's Peak differs slightly from that which is adopted in the other temples of Buddha. The priest stands on the Sreepada, facing the pilgrims, who kneel or prostrate themselves completely on the ground, raising their hands above their heads in an attitude of supplica-

tion. The upasampada then recites the several articles of Buddhaical faith, which the worshippers repeat in a distinct voice after him. When he has finished, the pilgrims shout the sad-hu, or exclamation of praise, which is re-echoed again and again from crevice to crevice, and from crag to crag. The most interesting part of the mountain form of worship then takes place, which is called the "salutation of peace and good will;" husbands and wives affectionately embrace each other, reciprocating kind wishes for mutual health and prosperity; children lowly salaam their parents, entreating their benediction; and friends embrace, expressing kindly feelings for each other's well doing. This ceremony is concluded by the younger part of the assembly saluting their elders with respectful reverence, and an interchange of betel leaves takes place amongst the assembled throng.

Before leaving the rock, every pilgrim makes offering to the Sree-pada and the god Samen, the gifts varying according to the means and inclinations of the devotees—some presenting money; others, fruits, grain, areka-nuts, flowers, or a piece of cloth wherewith to decorate the temple. These offerings are placed on the imprint of the god's foot, where they remain for a short time, and are removed by an attendant, who is placed there by the chief priest of the Malwatte-wihare, as these offerings appertain to the chief priest, for the time being, of that temple; and these annual tributes are most lucrative perquisites of this functionary.

After the offerings are made, the priest bestows his blessing on the devotees, exhorting them to return home and lead virtuous lives, and benefit their fellow-creatures. The Cingalese will not remain a night on this mountain, as they believe that none but a priest can do so without incurring the displeasure of the gods, and that if any, save members of the priesthood, pass a night within these hallowed precincts, misfortune, sickness, or death, will be the inevitable result,

There is a mountain situated on the south of Adam's Peak, which the natives call Deiya-Guhawa, or the Cave of the God, and they affirm that no human footstep has yet trodden upon, or polluted the summit of this rock, and that if any attempt to penetrate into the sacred mysteries of the Deiya-Guhawa, they immediately arouse the god's anger, who inflicts summary vengeance upon the intruders. The following legend connected with this rock, is related by the natives.

A upasampada, relying upon his sacred calling, resolved to penetrate the mysteries of the god's cave, and ascend to the summit of the mountain. He ascended some distance, and the fire which he had kindled beneath the overhanging summit of the mountain was distinctly seen during the night by his followers, who remained at the base of the mountain. When morning dawned, the priest was found seated at the foot of the mountain, a drivelling, gabbering idiot, continually exclaiming, "Hide me, hide me, from his terrible gaze!" but not an intel-

ligible account could be given of the terrible and awful sights which had shaken reason from her throne. Since that period, no one has had sufficient courage to attempt the ascent of Deiya-Guhawa, or to penetrate into the mysteries of the god's cave.

The ascent to Adam's Peak is most difficult and precipitous, but as the guides are very highly paid, they evince active intrepidity, and ladies occasionally ascend the mountain; aged priests who feel their end approaching, oft-times desire to worship the Sree-pada before leaving this world, and have been carried up the rock's perpendicular sides in light palanqueens. The approaches to the mountain are almost destitute of roads, and so impassable were they, that in 1845, when Prince Waldemar of Prussia was in Ceylon, and intimated his desire to visit the renowned rock, a road was constructed for his especial use. In some parts of the rock steps have been cut, and in an enormous mass, which is almost perpendicular, one hundred and forty steps were cut by the order of Dharma Rajah, who died whilst on a pilgrimage to the Sree-pada. The figure of the monarch is to be seen roughly outlined on the rock, and an inscription states the name of the king by whose command these steps were made.

It would be impossible to convey by the pen an adequate description of the sublime, stupendous, and magnificent scenery of this mountain, down whose sides torrents dash in cataracts of frothy foam; wood-covered mountains, rising above mountains, are beheld, at the base of which lie verdant

valleys, replete with luxuriant vegetation. Abysses, the depth of which the eye cannot fathom, cause the beholder to start back in affright, as he finds that he has incautiously approached the edge, and the next step forward would have dashed him down the abyss, a mangled, bleeding corse. The terrors of these precipices are concealed by the dense foliage, underwood, and creeping plants, which cling to the mountain's sides; where, also, mosses, plants, and weeds, indigenous to colder regions, are met with; thus combining the gorgeous vegetation of the torrid, with the no less beauteous productions of the temperate zone.

Near the summit of the mountain the ascent is most dangerous, and iron chains are fixed to the sides of the rock, to assist the ascenders, and woe unto those who become nervous, or gaze below, as by the slightest false step, the footing would be inevitably lost, and the fate of the unfortunate individual sealed. We have never heard of an European having met with a serious accident in this mountain; but many natives have at different times lost their lives—they feel alarmed, gaze below, become giddy, make a false step, incautiously relax their hold, fall, and are dashed into myriads of atoms.

When the summit of Adam's Peak is attained, then the adventurer is well rewarded for his toil—in every direction, as far as the eye can reach, are beheld mountains covered with umbrageous forests of huge trees—over precipices, dash sparkling cas-

cades, which glisten in the sun's dazzling beams, and the ravines are filled with rills and torrents. In the valleys are seen the magnificent trees clad in luxurious foliage, the tints of whose leaves are diversified, and the vision revels in their brilliant hues of green, red, yellow, and brown, which gladden the eye, and cause the heart to rejoice. It is in such scenes as this that man feels his own nothingness, and the worm man blesses the mighty Creator, who made this beautiful world, "and saw that it was good."

We feel that we cannot express our own sentiments better, than by using the following quotation, which is written by an American author, Theodore Jouffrey, and will be found in the introduction to "Specimens of Foreign Literature:"—

"In the bosom of cities man appears to be the principal concern of creation; his apparent superiority is there displayed; he there seems to preside over the theatre of the world, or rather to occupy it himself. But when this being, so haughty, so powerful, so absorbed by his own interests in the crowd of cities, and in the midst of his fellows, chances to be brought into a vast and majestic scene of nature, in view of the illimitable firmament, surrounded with the works of creation, which overwhelm him, if not by their intelligence, by their magnitude; when from the summit of a mountain, or under the light of the stars, he beholds petty villages lost in diminutive forests which themselves are lost in the extent of the prospect, and reflects

that these villages are inhabited by frail and imperfect beings like himself; when he compares these beings, and their wretched abodes, with the magnificent spectacle of external nature; when he compares this with the world on whose surface it is but a point, and this world, in its turn, with the myriads of worlds that are suspended above him, and before which it is nothing: in the presence of this spectacle, man views with pity his own grovelling and miserable conflicting passions."

Many of the Veddahs, or aborigines of Ceylon and a great mass of the population, at stated periods, make offerings to their ancestors, and the spirits of good men, in which mode of worship they resemble the Chinese, who annually make offerings to the manes of their ancestors. The natives of Ceylon believe that these offerings both propitiate the spirits of the departed, and relieve them from a minor description of punishment, or purgatory. These ceremonies have been observed from time immemorial, and in a work which is much quoted by native scholars, it is stated, that a son by making offerings to the disembodied spirits of his ancestors, by the constant practice of virtuous conduct in every relation of life, combined with a pilgrimage to Gaya, would suffice to release a parent who had not committed murder, from the place of torment.

The natives of Lanka-diva, more especially the Kandians, worship the planets, as they believe them to be controlling spirits, who, unless worshipped, will exercise a malignant influence over the desti-

nies of mankind. Their mode of worship is peculiar; the religious ceremonies are called Bali; are held at night, and are rarely concluded before daybreak. Food is invariably offered, and this mode of worship is a combination of astrology with the worship of the malignant planetary spirits.

The word Bali is used to express sacrifices offered to planets, malignant spirits, and deceased ancestors. Balia is an image of clay, which is intended to represent the planet, under which the person who makes the image was born; and this image is made and worshipped by an individual who may be suffering from misfortune of any kind. The worship and offerings are made under the belief that the malignant spirit will be propitiated thereby, and will, therefore, remove from the worshipper the cause of sorrow.

Before commencing the worship of planets, the Kandian calls in an astrologer, or wise man, who examines his Hand-a-hana, or astrological document, which contains his horoscope; after which, the astrologer states what he conceives the best course to be pursued to allay the anger of the malignant spirit, and either directs in person, or gives instructions relative to the offerings which are to be made, and the various ceremonies that are to be observed.

There is a bird in Ceylon, which the natives call ulama, or the demon bird, which utters most loud and ear-piercing screams, strongly resembling the shrieks of a human being in severe bodily agony. This bird's cries, they say, invariably prelude mis-

fortune, sickness, or death, and are regarded by them as a certain token of coming evil. The superstitious natives believe that they can avert the evil which this bird predicts, by uttering certain words of defiance, to the effect, that neither they nor any one of their household will heed the summons of the bird, or the demon who sent it. Although the wailings of the ulama are frequently heard in the interior, the natives assert that it has never been distinctly seen or captured, and they firmly believe that it is one of the evil spirits which haunt their island. From the cry, we presume this bird to be a species of owl, as there are many varieties of the tribe in Ceylon. Some of these birds are exceedingly large, and we heard from a man of undoubted veracity, that he had shot an owl in the interior, which measured across the expanded wings five feet two and a half inches.

the reverse; but these alliances seldom, if ever, meet with the approbation of the relatives or connexions of the party belonging to the higher caste.

During our residence in Ceylon, a descendant, on the maternal side, of the Kandian royal family, wished to form an alliance with a high caste woman the daughter of a wealthy Moodliar, who held an official post of some importance under our government. Although the lady was of high caste, she could not claim affinity with royalty, consequently the aged mother of the bridegroom positively refused to give her consent, or honour the wedding festivities with her presence. The bridegroom sent a supplicatory missive to his parent, pointing out the large dowry which the lady would receive, (for the god Mammon is as devoutly worshipped in Ceylon as he is in England,) the high official situation which her father held, that although the family was not of royal extraction, still they belonged to the highest caste; and that manifold advantages must accrue from the alliance.

The old lady continued inexorable, and sent a letter, expressing great dissatisfaction at her son's obstinacy, and enclosing a piece of coir, (or rope made from the fibres of the cocoa-nut,) which signified that if he persisted in contracting the objectionable union, he need not expect to inherit the value of that piece of rope at the period of her decease.

The receipt of this document exasperated the son, who returned for answer that he neither required

nor expected the value of the morsel of string that he enclosed, and which measured one inch. The bridegroom, deeply enamoured, either of the damsel's personal charms, or her large marriage portion, entreated her father to allow the wedding to take place without the consent of his mother, and the marriage was accordingly celebrated with great rejoicings; but during our residence in Lanka-diva, the old lady positively refused to pardon her son's contumaciousness, receive her daughter-in-law, or hold communication with any part of the family.

Should a high caste female form a criminal intimacy with a man of lower caste, it has frequently occurred, that when the connexion is discovered by the woman's family, the life of the paramour is taken by the incensed relatives, who do not consider the act either criminal or sinful under the circumstances alluded to, and formerly the woman's life was taken by the head of her family. It is lamentable to reflect upon the excesses which a mistaken sense of honour will lead mankind into, frequently causing the most powerful feelings of our nature to be sacrificed; and we do not believe that it can be exemplified more completely than in the following narrative.

The daughter of a high caste Kandian became attached to a man of lower caste than her family. The girl entreated her parents to allow her to marry the man—their consent was refused, and they forbade her to hold further communication with her lover, stating it was utterly impossible that they

could allow their family to be disgraced by an alliance with a man of lower caste than themselves. The maiden pleaded her devoted affection for her lover, stating that if her parents persisted in withholding their sanction, she would be rendered wretched, for without the society of her lover, life would be to her a dreary desert. Neither tears, supplications, nor entreaties could move the parents from their stern resolve, and the girl quitted their presence in mute despair. Some months afterwards, the relatives discovered that the unfortunate creature "had loved not wisely, but too well," and had sacrificed her honour. In vain the girl pleaded her lover's willingness, and anxious desire to make all the reparation in his power, by marrying her—the father severely reprimanded her for proposing (in his estimation) to entail increased degradation upon the family, adding, that the only method which remained to obliterate the dishonour which she had brought upon her family, was by giving her own life, and that it was his fixed resolve to immolate her.

An ancient superstition prevails in Kandy, that when a female of high caste has formed an intimacy with an inferior, the family honour will remain unsullied and untarnished if the woman be put to death by her relatives; and, in pursuance of this barbarous usage, the father sacrificed his child.

Immediately this revolting murder came to the knowledge of the authorities, a warrant was issued for the apprehension of the assassin—the father did

not attempt to make his escape; and when upon his trial, openly declared that he had taken his daughter's life, having had a perfect right so to act under the circumstances, for the purpose of vindicating the family honour; and he firmly contended that the British authorities had no jurisdiction over the domestic government of a Kandian's household or family. Sentence of death was passed upon the man, who protested to the last moment of his existence that he had been fully justified in taking the life of his daughter, and that we had no right to intermeddle with family arrangements.

To those who are unacquainted with the native character, the above narrative would naturally lead them to form the idea, that the Cingalese are devoid of parental affection, but this is not the fact, as all the natives evince extreme regard for their offspring; but a mistaken notion of honour overcame the Kandian father's love for his unfortunate child, and she fell a victim to an erroneous idea, and zeal for family honour—for, had she been allowed to wed her lover, whose personal character was good, and pecuniary resources ample, the unfortunate girl would not have committed the sin for which her father put her to death.

So rigid are these restrictions of caste in Ceylon, that the native laws forbade masters to compel their female slaves to receive against their inclinations a man of lower caste than themselves, either as lover or husband, whether he should be freeborn or a slave; nevertheless, the same laws gave a master

the power of inflicting the most severe corporeal punishment upon his slaves of both sexes, the sole restrictions being, that he could neither cut off a limb, torture, nor put them to death, without the consent of the monarch. If the slave-owner infringed the above-named restrictions, he rendered himself amenable to the criminal laws of his country.

Marriages in Ceylon, as in other parts of Asia, are contracted at an early age, for by the native laws a male arrives at the dignity of manhood when he has completed his sixteenth year; but, should he give a promise of marriage, or enter into a matrimonial engagement without the consent of his parents before that period, such promise or engagement is null and void. Until a youth has completed his sixteenth year he is under the authority and guidance of his parents, being compelled to perform and execute their lawful biddings and commands; but so soon as he is of age he can throw off the yoke of parental authority, and enter into engagements of all descriptions. As soon as a girl arrives at maturity she is considered marriageable, and her parents (or nearest relations, if she be an orphan) send betel leaves and invitations to all their friends and acquaintances, and a feast is given proportionably great or small, according to the entertainer's means.

Naturally, the young men are most eager to obtain invitations to these feasts, especially when the young lady has the reputation of being either

an heiress or a beauty, for self interest actuates all alike: and there are not greater fortune-hunters in Europe than are to be met with in Asia.

The only disgusting circumstance connected with Kandian marriages is, that polyandry is permitted and practised to a great extent; and we have seen a Kandian matron, of high caste, who was the wife of eight husbands, who were brothers. We expressed ourselves most strongly to a Kandian chief on this revolting custom, who appeared surprised at the sentiments to which we gave utterance, saying, that he thought it a very good custom, as it prevented litigation, a sub-division of property in wealthy families, and concentrated family influence; he added, that amongst the poor it was necessary, as it was impossible for several brothers each to maintain a wife separately, and incur the expense of a family, which they could easily do jointly.

The offspring of these unhallowed marriages call all the brother-husbands father, and inherit equally; but should litigation arise concerning property, then the children claim the eldest brother as their paternal parent, and the Kandian laws recognise the claim. Although when polyandry is indulged in by the highest caste, the husbands are usually brothers, still a man can, with the consent of his wife, bring home another, unrelated to him, who has all the marital rights, and is called an associated husband. In fact, the first husband can bring home as many men as his wife will consent to receive as husbands, and these marriages are re-

cognised by the Kandian laws. The offspring of these horrible unions are looked upon as the children of the first husband, but they inherit equally the property of the associated husbands; and it is necessary to remark, that associated husbands are rarely met with among the high caste Kandians, although a high caste woman is too frequently the wife of two or more brothers.

Some authors assert that polygamy is prevalent in Ceylon, but during our residence in that island we never met with Kandian or Cingalese who had, or acknowledged having, more than one wife. The Mahomedans, or Moormen, certainly have a plurality of wives, but they can hardly be termed natives of Ceylon, although their forefathers settled there, as the Moormen neither follow the national religion, costume, nor habits of the Cingalese, but rigidly adhere to their own form of worship, customs, and dress. It is in Kandy alone that Polyandry is practised, as in the maritime provinces the disgusting custom is unobserved.*

In Kandy there are two distinct classes of marriages, which are called respectively *Beena* and *Deega*. In the first of these the husband goes to the wife's residence to live there; and when a female is married in Beena she shares the family inheritance with her brothers. A Beena spouse is not treated with much respect or consideration by his

* According to Polybius, polyandry was practised in ancient Greece, and in the Twelfth Book we read that it was an old and habitual practice in Sparta.

wife's family; and, if he gives offence to the father, or head of the household, he can be ejected from the abode. In reference to this precarious position, the following ancient proverb is in general use in Kandy:—

"The Beena husband should only remove four articles of property to his bride's dwelling, and these should be a pair of sandals to protect his feet, a talipot leaf to shield him from the sun's rays, a walking staff to support him if he be sick, and a lantern to give him light; thus prepared, he can depart with safety at any hour of the day or night."

When a Deega marriage takes place, the wife leaves her paternal home and goes to dwell under her husband's roof-tree; in this case the wife forfeits all claim to a portion of her parents' property, but she acquires a right to some part of her husband's inheritance; and the husband's authority over his wife, when married in Deega, far exceeds the power which he can exercise when a Beena alliance is contracted. In a Deega marriage a divorce cannot be obtained without the full concurrence of the husband; but in a Beena marriage the unfortunate spouse can be lawfully expelled the house by his wife's relatives, and a divorce obtained by the wife, even should the husband be opposed to the measure.

Divorces are constantly sought for by the women on the most frivolous pretexts, and are too easily obtained, as returning the marriage gifts is the principal formality that is requisite. Should a child

be born within nine months from the day of the divorce the husband is bound to maintain it for the first three years, when the child is considered sufficiently old to be taken from the mother. If the marriage vow be broken by the woman, the Kandian laws give the husband the power of taking the life of her paramour, that is, if the husband has occular proof of her infidelity.

Notwithstanding these stringent laws, we regret to say, that from the highest to the lowest castes in all parts of Ceylon, the want of conjugal fidelity (and chastity in the unmarried) is most terrible. When a man divorces his wife for adultery he can disinherit her and the whole number of her offspring, excluding them from all share in his property at his death, although he may acknowledge, and feel convinced they are his children. When a man seeks a divorce, he forfeits all claim to his wife's property or inheritance, and is compelled to restore half of the property which may have been acquired during their cohabitation.

The men are generally most indulgent, but jealous husbands; and it is an enigma to us that we are totally unable to explain or solve, how, in a nation where a plurality of husbands is recognised, and the want of chastity in the women proverbial, this feeling of jealousy should exist to the extent that it does in Ceylon; but such is the contrariety of human nature, that frequently we find them uxorious in the extreme, and ready to forgive faults which we look upon as unpardonable.

A short time ago a Kandian claimed the interference of the British judicial authorities, to compel an unfaithful wife (who had quitted her husband and children for a lover's sake) to return to her home. The woman positively refused to leave her paramour, giving as a reason that she was tired of her husband, and disliked him. In vain the husband pleaded his affection for her, and implored her for her children's sake to return; the creature turned a deaf ear to her husband's entreaties, and coolly asked the judge if he could make her go back. The judge replied that unfortunately, according to the Kandian laws, he had no authority to enforce his wish; but that he advised her to go to the home of her lawful husband, as he would kindly overlook her criminal conduct, and was anxious to take her again to his bosom. The devoted affection of the husband and wholesome advice of the judge were alike disregarded, and the woman returned to her paramour, whom she left in a short time for another. The following curious lines are quoted by the natives, when they allude to the infidelity or deception of women:—

"I've seen the udumbra tree * in flower, white plumage on the crow;
And fishes' footsteps on the deep have traced through ebb and flow.
If man it is who thus asserts, his word you may believe;
But all that WOMAN says DISTRUST, she speaks but to deceive."

* A species of fig-tree, and the Cingalese declare that no mortal has ever yet beheld the blossoms of the tree.

Although the natives of Ceylon are jealous, the husband will frequently pardon his wife if she carry on an amour with a man of higher caste than himself; but should criminal intercourse take place between the wife of a high caste man and one of lower caste, and be detected by the husband, he invariably seeks for a divorce. Many of the murders which are committed in Ceylon arise from the aroused jealousy of husbands, or lovers; and, as most of the natives carry a knife, placed in the folds of the dress, these weapons of destruction are too readily applied to murderous purposes.

Under the native kings, the Cingalese were forbidden to contract matrimonial alliances with any relation who could claim a nearer degree of affinity than that of second-cousin; and, if this law were infringed, the parties who had contracted the marriage were looked upon as criminals, and were punished accordingly.

The inclination of the female portion of the community in Ceylon is rarely consulted in regard to marriage, her parents fixing upon the man whom she is to wed. As soon as a young woman has attained a marriageable age, a feast is given, and those of the same caste whose sons are desirous to become Benedicts flock to it. In a short time after the feast, a relative or friend of the youth who desires to marry the girl, calls upon the damsel's family, and insinuates that a report of the intended marriage has gone abroad. If this insinuation be indignantly rejected, or quietly refuted by the lady's

family, the discomfited talker speedily withdraws; but if, on the contrary, no dissatisfaction is expressed, a little polite badinâge is indulged in, and the gentleman takes his leave, stating his intention of announcing the report to the father of the would-be bridegroom.

After a day or two has elapsed, the father pays a visit to the lady's parents, inquires the amount of her marriage dowry, and many other points of minor importance; and, if the information he receives be satisfactory, and meets his views, he formally states a wish that his son should form a matrimonial connexion with the girl, and invites her parents to pay him a visit, naming a day. The visit is returned by the damsel's parents, who make the same inquiries concerning the portion which the young man is to receive, his circumstances, and future prospects in life; and, if all meets with their approbation, they invite the father and mother of the fortunate youth to come to their dwelling on a certain day to see their daughter.

When this visit is paid by the man's parents, the fathers converse upon the dispositions and health of their respective children, whilst the matrons retire with the girl to the inner apartment, where her person is examined by the man's mother, to see if she be free from ulcers, cutaneous disease of any kind, or corporeal defects. Should the result of this inspection be pleasing to the matron, she embraces the girl and her mother, saying to the former that she may expect to receive speedily the visit of a stranger, and re-enters the outer apartment.

The visitors then take their leave of their hosts, thanking them for their hospitality, and expressing a desire to see them again shortly. When the parents of the youth return home, they give him permission to go and see the family of his intended bride, but he must do so clandestinely, using a fictitious name; and, should he have the good fortune to see the damsel, he is not allowed to address one word of conversation to her.

If the young man be pleased with the family and the appearance of the young lady, he requests permission of the parents to send a present of betel leaves. In a short time a relative of the bridegroom, attended by a servant bearing betel leaves, visits the girl's family; and, if this present is accepted, the engagement is looked upon as binding.

The day and hour of the wedding are then fixed by an astrologer or wise man, the bride's horoscope having been previously compared with that of the bridegroom's by the same sage, who declares if the planetary influence will allow them to wed. The astrologer being well paid, and, as there are four methods by which configurations and a favourable result may be arrived at, the stars generally prove propitious to the projected union.

It sometimes happens that the horoscopes of the intended bride and bridegroom, despite the strenuous endeavours of the astrologers, will not coincide, and then an infant brother or relation of the bridegroom takes his place at the wedding-feast, provided his horoscope will agree with that of the lady's. Such a

marriage is legal, the evasion being regarded as a necessary concession to the will of the planets.

The wedding takes place at the bride's residence, where a mandoo (or temporary bamboo building covered with mats) is erected; in this structure the feast is prepared for the male part of the company, the ladies eating alone in the dwelling, the roof of which is hung with white cloth. The bridegroom sets out on the wedding-day for the lady's abode, attended by as numerous a train of relations, friends, and dependents as he can muster, the latter bearing the bridal gifts, which consist of jewels and wearing apparel for the bride, cooked food (which is placed in a decorated pingo, or basket, and covered with a new white cloth), and fruits for the guests.

As soon as the nuptial train approaches the bride's abode, her relations and friends sally forth to meet it, servants following, bearing two trays covered with white cloth, on which betel leaves are spread, which are presented to the bridegroom's friends. When the distribution of the betel leaves is terminated, both parties form one procession, and walk towards the house, the bride's relatives and friends preceding the bridegroom's. Upon entering the bride's residence, if the bridegroom is a chief, or wealthy man of rank, his feet are bathed by a servant, a piece of money being thrown into the water, which becomes the fee of the domestic. Among the lower castes and poor, this ceremony is performed by a younger brother, or near relative.

The host then requests the bridegroom and male

guests to enter the mandoo and seat themselves according to their rank and seniority, the hostess requesting the females to follow her into the inner apartment, and do the same. When all have partaken of the good cheer and viands, and the meal is terminated, the bridegroom's nearest unmarried relative enters the ladies' apartments, and requests permission to bring in the gifts. Being answered in the affirmative, the bridegroom, attended by his friends, enters, some of them bearing the wedding presents. A platform of jackwood, covered with white cloth, is then placed in the middle of the apartment, in the centre of which a quantity of rice is piled up in a conical form, around which are placed young green cocoa-nuts, bunches of bananas, and betel leaves; various coins, either of gold, silver, or copper, are also laid on the rice.

When the astrologer intimates that the fortunate moment has arrived for the union to take place, a cocoa-nut is severed in twain at one stroke, which is given with a small implement resembling a bill-hook; the bride is then led forward by her mother, and a near relative (who is the mother of a numerous family), and by them is lifted on to the pile of rice, her face being turned in the direction in which the astrologer states the presiding planet is placed in the firmament.

The bridegroom then advances, bearing the wearing apparel and jewels with which the bride is to be decorated; the mother of the bride then proceeds to take off the bride's trinkets, and removes

the jewelled pins from her head, replacing them with the jewels and pins which are presented by the bridegroom. Lastly, the bridal cloth, or comboy, is presented to the mother, which becomes her perquisite, and the value of the same can be recovered by the husband if he should divorce his wife for infidelity at a future period; but all the jewels given to the bride on her wedding-day are her property, and her husband can never reclaim them under any circumstances.*

As soon as the toilette of the bride is completed, she distributes betel leaves to every guest assembled; the bridegroom then advances and pours a little sandal-wood oil, or cinnamon-water, on the head of the bride, and draws a thread from her comboy (or petticoat) with which the father, or nearest male relative of one or other of the contracting parties, ties their little fingers together.

The bridegroom then hands the bride down from the jackwood platform, and they advance about six paces, when they pull their hands apart, thus severing the thread. Occasionally, marriage-rings are exchanged, instead of tieing the little fingers together, but the latter is most generally adopted. The bridegroom leads the bride to another room, where a repast has been prepared for them and the near relatives of both (the other guests not entering the room); the newly-married couple partake of this

* The female's dowry generally consists of money, household goods, and cattle, but landed property is very rarely bestowed upon her.

food from the same vessel, as a token of acknowledgment that they are of equal rank. When the repast is concluded, the bridegroom drops some money in the vessel in which his food was placed, and the relatives throw some coins about the table, which are the perquisite of the washerman of the bride's family, and the table-cloth is also given to him.

The bride, if in Kandy, and married in Deega, is conducted in great state to her husband's home; but, if married in Beena, the guests disperse, leaving them to enjoy their newly-acquired happiness. Until the third, and with rigid Buddhists until the seventh day after their marriage, the newly-married people do not lay aside their bridal garments, and part of these garments they have about them night and day. On the third, or seventh day, the bride's relatives come to her dwelling, bringing presents of fruit, boiled rice, vegetable curries, and flowers; the jackwood platform is again bedecked, and the husband and wife, in their bridal attire, are seated side by side upon it.

A relative of either party then advances, and simultaneously pour a chatty of water on the heads of the husband and wife. The couple then retire and take off their bridal garments, and the following day go to bathe, after which the bride's friends pay a last ceremonious visit, and the marriage rites are concluded.

The marriage ceremony which we have been describing is strictly Buddhaical, and, owing to the

enormous expense attendant thereon, can only be celebrated by the chiefs and wealthiest men of the highest castes, and for the same reason many of the observances mentioned are omitted by the high castes. The native laws forbid the low castes to adopt the same rites, even if their wealth would permit them so to do.

A marriage is binding among the Buddhists if the parents give their consent, and the parties pass a night together, and no formalities whatever are observed. But this practice is only resorted to by the very poorest and lowest, and it is extraordinary to see the expense which the middle, as well as the higher classes, will incur to celebrate a wedding. It is also curious to observe the extraordinary mixture of Buddhaical ceremonies in the marriages of the natives who profess Christianity, whether Protestants, or Roman Catholics.

We received an invitation to the wedding of a lady of high caste, residing in a maritime province, whose brother held an official situation under our government, and whose family, as well as that of her intended husband, professed to be Protestant. They were married according the form of our church in the morning, and in the evening some of the Buddhaical marriage-rites were celebrated. When our carriage entered the compound (or grounds) the heads of the respective families came to meet us, attended by servants bearing white cloths, which were laid down for us to tread upon, and held over our heads. We entered the inner

PROFILE OF CINGALESE WOMAN.

apartment, the roof of which was hung with white cloth, and found the bride seated on a platform at one end of the apartment, with her two maids seated on either side. The wall at the back of the platforms was decorated with looking-glasses, over which costly shawls were draped, which had been hired from a Moorman for the occasion, and in the centre of the room a table was spread, which was decorated partly in the European and partly after the most approved Cingalese fashions.

We walked towards the bride and congratulated her upon her marriage; she rose as we addressed her, and received our compliments with downcast eyes; and, as she did not reply, we repeated our words; her brother then stepped forward and informed us that it was not etiquette for a bride to speak, save to females, on the day of her marriage. As each guest arrived, they went to the bride, presented her with the gifts they had brought, and wished her "much joy and happiness," but the invariable reply which she made to those of her own sex was, "I am grateful," but she did not utter one word to the gentlemen.

When the feast was placed on the table, the bride sat between the bridegroom and his father at the side of the table, the newly-married couple eating off the same plate. At the conclusion of the meal, a large cake, made of rice-flour and the milk of the young cocoa-nut, was placed in the centre of the table, the cake being decorated after the Cingalese

fashion, with flowers and palm-leaves arranged in ornamental devices, and around this cake were placed small balls of rice. The remainder of the table was spread with fruits, adorned with flowers, sweetmeats, and various delicacies. Wines were handed round, and, after the lapse of a few minutes, the bridegroom arose, drew the large cake from the centre of the table towards him, and divided it equally, handing one portion to the bride, who cut the cake into small pieces, which an attendant handed to the ladies; the bridegroom also cutting up the moiety of cake which he had retained, a servant passing the same to the gentlemen.

When all the guests had been served with a portion of the large cake, the bridegroom took one of the rice-balls and broke it in twain, handing one half to his bride, who rose to receive it. At the same moment both parties ate their respective portion of the rice ball, and immediately afterwards the bridegroom drew a thread from the bride's comboy, with which his father tied their little fingers together. The bride and bridegroom then left the table, and walked towards the platform, when, with a sudden jerk they released their hands, and the bride resumed her seat.

It appeared strange to us, that people professing Protestantism, and who had been married according to the rites of our Church in the morning, should think it necessary to observe a Buddhist rite, by tieing their little fingers together in the evening,

especially as the bride wore on her third finger a *bona fide* wedding ring.* The bride resumed her seat on the platform with her maids, whilst the guests were requested to walk into the verandah to witness a theatrical performance, which was to take place in the compound.

This play was performed by a company of Malabars, who had been engaged at some expense, specially to come for this happy occasion; and to us it was most interesting, as we had never previously witnessed a dramatic performance of the kind. We must remind our readers that the actors performed in the grounds, walking before the verandah of the house, and each performer carried a lighted torch, made from the centre of a dried cocoa-nut leaf. The female characters were performed by men, and each actor informed the audience in verse, declaimed in a singing tone, what personage he represented. The dresses were rich and appropriate, and glistened with mock jewels, whilst the arms, ankles, and throats of the lady (?) actresses were loaded with gilt bangles, anklets, and necklaces.

First the queen came, attended by her confidante, and her majesty (who could not conceal her huge whiskers) informed the audience that she was in an interesting situation, and that the king her spouse

* Unfortunately, in Ceylon, it is "the fashion" among the natives, especially those who hold official appointments, to profess Christianity; but, as we have previously remarked, there is not one of these professing Christians who does not make offerings to Buddha and his temples.

had been murdered by his adikar, who now wished to wed her, and thus obtain a claim to the throne, but that she loathed the man who had murdered her beloved lord.

As soon as her majesty had concluded this doleful narration, a buffo actor, stuffed and padded in a most grotesque manner (not unlike Falstaff), came forward, and turned into ridicule all that the queen had been saying, ending by declaring that all women, both of high and low degree, loved a dead husband only until they could get a living one. This was received with shouts of laughter, which had no sooner subsided, than the buffo passed a bag to the guests, saying what would be equivalent to "largess, nobles," and those who gave the largest donation received the lowest salaam.

The confidante then stated her woes, and love for the accused adikar, her disbelief that he had murdered the king, and her firm conviction that the queen had instigated the murder for the sole purpose of marrying her beloved. The buffo again came forward and enacted the same scene, which he repeated after each character had finished his singing recital. There were but six characters in this play, namely, the queen, her confidante, her nurse, the adikar, his brother, and the buffo; and, as it would be tedious to give the play, we will say that it was concluded to the satisfaction of all parties, as it was proved that the king was not murdered by the adikar, but had tumbled head foremost into a tank, and was drowned. Whereupon the queen agreed

to wed the adikar, her confidante to transfer her affections to that gentleman's brother, and the buffo said that he must follow the example set him by his superiors, and marry the nurse, although she was old, ugly, and ill-tempered; but then she had influence at court, plenty of money, and old women could not live for ever, and, as soon as she was dead, he would come and offer his bewitching person and purse to the youngest, most fascinating, highest caste damsel present.

The buffo concluded by saying, that from all he had seen, he felt convinced that the hearts of women were like the flower that opens to receive every insect which alights upon it; and that as the fair sex were known to be fickle and deceitful, he wondered why men still persisted in loving them, and the only excuse that he could make for a man loving or marrying a pretty woman was, that he could not help it.

The characters were effectively supported; and, although the *singing declamation* did not please an European ear, the novelty of the same was amusing, especially as each actor appeared to be absorbed in the character he represented, and as they became excited, wildly waved their torches to and fro above their heads, keeping time to their recitations.

At the conclusion of the play, the guests were invited to partake of another feast, and the ladies were requested to inspect the nuptial chamber. The walls and ceiling of this apartment were hung with white cloth, on which were painted strange and

quaint devices of animals, trees, and flowers, while the room itself was brilliantly illuminated by numerous lamps suspended from the ceiling, and, as they were supplied with cocoa-nut oil, the effluvium was most overpowering. On a table were displayed the jewels of the bride, and those which had been presented to her by her relations and friends, and a carved ebony chest, filled with new wearing apparel, excited the admiration, if not the envy, of the fair gazers. The drapery of the bed was of pure white figured muslin, which was fringed with slender shreds of young palm leaves, and to each corner of the couch bunches of delicate and fragrant flowers were attached A scroll written in Cingalese was affixed to the head of the bed, on which was inscribed "May your offspring be numerous!"

After the curiosity of our fair companion was satisfied, we took our leave, and, as our carriage drew up, the white cloths* were again in requisition. To this marriage the consent of the bridegroom's father had been withheld for some time; for, although the lady's family was of high caste, their genealogy was not so ancient or so pure as that of the gentleman's; moreover, her dowry was small.

The father of the bridegroom was a moodliar, or noble, and, though he honoured the wedding with his attendance, his lady wife positively refused to

* White cloths are held over the heads of, and laid down to tread upon, for those individuals whom the natives wish to treat with respect.

sanction the wedding with her presence, although the bridegroom was her eldest and best beloved son. This disagreement occasioned the bride to remain in the dwelling of her family, as according to the custom of the maritime provinces (where Beena and Deega marriages are unknown) the bride does not leave her abode, unless accompanied by the bridegroom's mother. We feel convinced from the number of guests invited, and the attendant expenses, that the celebration of this marriage could not have cost much less than 150*l*., and the family were not in affluent circumstances.

As we had assisted at the wedding of a Cingalese Protestant of high caste, we gladly availed ourselves of the opportunity, whilst enjoying the hospitality of a friend at Colombo, to gratify our curiosity, by witnessing some of the ceremonies attendant upon a native Roman Catholic marriage. The girl was the daughter of a fisherman, (which is considered a good caste,) and the man was our friend's appoo, or head servant, but he was of higher caste than the damsel, and his parents would not consent to receive the bride, or visit her parents. The abode of the girl adjoined our friend's stable, and, hearing the report of a gun at intervals, we inquired the wherefore, and were informed that it was usual, in this sphere of life, when a guest arrived who brought a goodly gift, to discharge a gun in honour of the donor.

The evening preceding the wedding we walked into the wedding-house (as it is called in Cingalese),

and found the dwelling filled with the relations and friends of the family; some were decorating the walls with young cocoa-nut leaves, others were attaching what had been once a white cloth to the rafters, but which now looked very dingy, and the good folks were talking and laughing in a most vociferous strain—in fact, we suppose the din we there heard, as we entered, must have equalled the noise which was made at the building of the tower of Babel.

The father of the bride no sooner caught a glimpse of our party than he lowly salaamed, and shouted to the clamorous crew to hold their tongues in presence of their superiors; in one moment, perfect silence reigned around—a cessation of their respective employments ensued, and all stood staring open-mouthed at the European party. We asked to see the bride elect, and her mother, but were informed that the former was absent, having gone to procure water, and the latter to hire the bride's dress, and borrow jewels from her friends. In a few minutes, in walked the damsel, carrying a chatty of water on her head, giggling and chattering, but the instant she espied us she tried to look demure, and was silent.

The girl was a bouncing wench of about thirteen years of age (but looked as old, and not half so modest, as our *colleens* do at twenty) with a most exuberant bosom, which was partially exposed to view beneath her dirty short jacket. According to our ideas she was not good-looking, but the natives de-

clared that she was a beauty; every one to his taste, and ideas of beauty differ even here. Our host presented the father with some money, upon the condition that no gun should be fired, as the noise startled a valuable Arab horse which was unwell in the stable adjoining the dwelling. The Cingalese looked sadly disappointed at this restriction, but, in lieu of firing a gun, all his friends shouted most vociferously, and we doubt much if this racket did not prove more distasteful to our host's favourite horse than the noise of the gun would have been.

We took our leave, intimating our intention to renew our visit on the following morning, after the the couple had been married according to the rites of the Romish Church. About eleven o'clock on the morrow a gun was fired to announce the departure of the bridal party for the church, and we sallied forth. In an hour after, a palanqueen carriage, drawn by a bullock, drew up about one hundred yards from the bride's abode, and out stepped the bridegroom, (so sprucely attired that we could hardly recognise him as our friend's servant) who gallantly assisted the bride out of the vehicle.

We gazed in mute amazement at the bride, for in truth the grub was metamorphosed into a butterfly, whose brilliant colours outvied the rainbow, and the damsel whom we had seen on the preceding evening in dirty clothing, and with dishevelled locks, now stood before us bedizened in borrowed finery, her tresses lustrous with cocoa-nut oil, in which were placed gold pins; her neck loaded

with many chains of gold, and three pearl necklaces.

The bridal party came from the house to meet them; a handsome comely matron followed by two beautiful little girls, (her children) carried a silver vase filled with cinnamon-water, which she sprinkled over the bride's head, saying, "I wish you much joy and happiness," kissing the bride on either cheek, all the women following her example.

A dancing-boy, dressed in female attire, performed some fantastic evolutions, which the Cingalese term dancing, and a *tom-tom* beater and singer made most dismal noises and yellings, which they also call melody. These performers in a few minutes salaamed, asked for money, and addressing our party said, "largess, nobles." We gave them a few rupees, and the bridal procession walked towards the house, where the bride's father and mother stood on the threshold of the door in readiness to receive them: the father took the bridegroom in his arms, kissing him on the forehead, and the woman, with all a mother's love beaming in her countenance, clasped her daughter to her bosom, and tried to speak, but sobs choked her utterance.

Oh! woman, woman! in whatever quarter of the globe we have been, whether you be educated or ignorant, Christian or pagan, how holy, pure, unselfish, and powerful, have we invariably found *maternal love!* On no occasion is this more strongly displayed than on the day when the mother resigns the care of her child to one who is to have for the

future absolute power over her person and happiness. And the mother fears, and how oft too justly, that the husband never will love his wife, or evince the same unbounded tenderness and care that her child has been habituated, from earliest infancy, to receive from her.

The bride and bridegroom, hand in hand, walked into the inner apartment, where a platform was placed at one end, which the bride ascended with her two little maids, and the trio seated themselves on high stools. A table was laid out in the room, in the centre of which was a huge pile of boiled rice, raised on a fresh green plantain leaf, around which were curries of all kinds, turkeys, fowls, hams, tongues, and small chatties of arrack being also distributed about the table. The female guests seated themselves around the festive board, whilst the males proceeded to the *mandoo* to partake of a similar repast.

When the feasting had terminated, the bridegroom's brother entered the inner apartment, and asked permission for the bridegroom to bring in the gifts; the mother stated her readiness to receive him and the male guests, and in a few minutes the room was filled. The bridegroom handed his gifts to the mother, who gave them to her daughter, substituting the jewels the bridegroom presented for those she wore. Lastly, she attired the bride in a new comboy, when the father stepped forward, and handed over to the bridegroom the wedding portion of the bride; this consisted of five hundred

rix-dollars,* which he counted into the bridegroom's hands, and wearing apparel of all descriptions for the bridegroom; he then said that he gave his daughter two bullocks, a haccory, and some household furniture, and that, as she was his only child, at his decease the house he dwelt in, and all his worldly gear, should be hers, provided the bridegroom fulfilled his agreement, and came to dwell with them, instead of removing his daughter to his own abode.

This the bridegroom assented to, when the father handed him a bowl of boiled rice, of which the bridegroom took up a small handful, and rolled it into a ball, then broke it in two, giving one half to the bride, and the pair ate it simultaneously. The bridegroom immediately after drew the thread from the comboy of the bride, and the father tied their little fingers together; the newly-married couple walked a few paces from the platform, when they drew their hands apart, snapping the thread asunder.

We presented the bride with some money, and quitted the scene of rejoicing, but our slumbers were disturbed until daybreak, by the uproarious manifestations of joy, which were evinced by the wedding party. Whilst seated at breakfast the following day, a servant informed our host that the newly-married couple, and the father, wished to speak to him; the servant was desired to admit them, when in walked the bridegroom, carrying a

* A rix-dollar is valued at one shilling and sixpence.

tray covered with a white cloth, on which were arranged two loaves of bread, a small bunch of bananas, oranges, and flowers, and requested our hostess to accept the same.*

The bride and her father followed (and we must confess, that we never saw a more unblushing bride than this one, and we have seen a great number in our lifetime), the former smirking and staring about the room. The father lowly salaamed our host, and placed a handkerchief on the ground, from which he took some money, and began counting it out and arranging it on the table; after telling out £22 10s., the father expressed his gratitude to our host for the loan of the same.

Astonished at this extraordinary proceeding, we inquired the meaning of what we witnessed, and received for reply that it was customary for folks to borrow money, as well as clothes and jewels, when they wished to make a grand display at a wedding, and have the semblance of giving their daughter or son a large marriage portion; and, as the man professed to give his daughter five hundred rix-dollars, when, in reality, he could only muster two hundred, with the consent of the bridegroom he borrowed three hundred to gratify ostentation, and appear to bestow the larger sum; in fact, using a description of *legal fiction*.

We inquired through our friend what the celebration of this wedding had cost, and the father

* It is customary for inferiors to make this sort of present to their superiors.

said, about six hundred rix-dollars, exclusive of the marriage portion.

Though the kings of Kandy have ceased to exist, we consider the following account of the ceremonies formerly observed at their marriage, will be interesting.*

By the Buddhist religion, only one wife is allowed to each man, be he monarch, or subject—the native kings, however, never adhered to this wholesome restraint upon men's passions, but followed their own pleasure, and married as many wives as they thought proper. According to the Kandian law, it was absolutely necessary that all the queens should be of royal blood, and of the very highest caste; consequently, the Kandian monarchs were compelled to resort to the Indian continent, and many of the queens were Malabar princesses.

As soon as a princess was fixed upon by the king, a deputation of chiefs was sent to her father's court to demand the lady's hand, and to escort her to Kandy. Before the princess arrived, the royal astrologers had calculated and fixed upon a fortunate day for the marriage, stating also what would be the propitious hour for the various and customary gifts, which were made by the chiefs and people, to be presented to the king and his consort. When the day arrived for commencing the marriage ceremonies, the adikars, nobles, and chiefs, with their

* We are indebted to a Kandian chief for the account of their weddings, funerals, and investing the monarch with the attributes of royalty.

wives and eldest daughters, the ladies of the royal household, and the royal musicians, congregated in the verandah of the apartments appropriated to the queen elect, to await the arrival of the king.

As soon as the monarch appeared, all prostrated themselves before him, remaining in the same posture until the king had seated himself, when all arose, the musicians commenced playing upon various instruments, and the nobles and chiefs advanced, presenting fragrant flowers to the monarch; as soon as the floral gifts were accepted, the ladies approached the monarch singly, according to their rank, sprinkling perfumes over the royal person. When the bevy of fair dames had all performed this operation, the king retired by one entrance, and the queen elect entered by an opposite one, who seated herself upon a low seat placed near the couch which the king had lately occupied, and the same ceremonies were gone through by the assembled courtly throng, which had been previously observed with the monarch.

Similar formalities were observed for seven consecutive days, and, on the seventh day, the nails were pared, and all superfluous hair removed from the persons of the king and the queen elect.* When these operations were completed the royal pair proceeded to their respective baths, clothing themselves after bathing in yellow robes, the colour of the

* According to ancient Kandian custom, neither the hair nor nails should be cut before marriage, and during the reigns of native kings there were both male and female royal barbers.

dresses being emblematic of holiness and chastity. These robes were exchanged for state dresses shortly after leaving the bath, and the royal couple entered the verandah of the apartments destined for the queen elect, by separate doors, where the whole court was assembled: the monarch then seated himself on a couch, before which an embroidered silken curtain was drawn, the royal bride seating herself on a low seat which was placed on the opposite side of the curtain.

The chief priest then placed two golden necklaces upon a richly-chased plate of the same material, and carried them to every person there assembled, each individual in turn blessing the necklaces in the following words, "May the royal pair enjoy long life and happiness, and be blessed with numerous offspring!" The father, or nearest male relative of the queen elect, stepped forward, carrying in either hand a golden box filled with betel leaves, and a vase containing water; he then poured a few drops of water on the betel leaves, saying, "I give up my daughter ever to be the slave of the mighty king." The mother of the royal bride, or her representative, was then asked by the priest, if she gave her consent, and, upon receiving a reply in the affirmative, the priest handed one of the necklaces to the king, who arose and reaching over the silken curtain, clasped the necklace around the bride's throat, and immediately a royal salute of jingalls was fired, to announce the event to the people.

The curtain was now detached, and the monarch

and his bride stood side by side. The father of the latter then advanced and drew a thread from the bride's comboy, and tied her little finger to the king's. During the four consecutive days these ceremonies were repeated, and, on the evening of the fourth day, at the propitious hour named by the royal astrologers, the marriage rites were terminated, by the monarch clasping the second necklace around the throat of the queen.

The following morning, the king and queen appeared in public, and sprinkled each other with perfumed waters, personally inviting the nobles, chiefs, and their families to partake of a banquet in the evening. At this feast, a mat of the most delicate fabric was provided for each guest, this was covered with white muslin, and spread upon the ground for each person to sit upon,* and the only receptacle for the food on these occasions was a young green plantain leaf, which was laid on a new white cloth. At this feast two hundred different kinds of curries were prepared, and every guest was expected to partake of a small portion of each.

The king and queen honoured their guests with their presence, talking and jesting with their fa-

* Although the natives have retrogaded in many of their manufactures, we do not believe it is possible for them at any period to have made more exquisitely beautiful mats than we have in our possession. These delicate fabrics were procured for us by a moodliar, who had the mats made in the interior of the country.

vourites, and nobles of high rank. As soon as the guests' appetites were satisfied, the royal musicians and dancers were introduced for the amusement of the company, and it was not considered etiquette for any guest to retire before daybreak. On the first day of the following new moon, the nobles and chiefs presented their gifts, which consisted either of gold, gems, or embroidered robes; these offerings were equally divided, one portion being for the monarch, and the other for his royal consort. On the last day of the same moon, the wedding festivities terminated, by the king inviting all those who had made presents, to a state banquet, which was similar to the one above described, the only variation being, that the monarch gave in return for the presents he had received, grants of land, or gifts of equal value.

Children are first named when they are either five, nine, or eleven months old, and this name is called the *rice name*, from the circumstance that a few grains of rice, are for the first time put into the mouth of the infant. A wise man or astrologer selects the day and hour when the ceremony is to be performed, and relations and friends are invited to attend. On this occasion it is necessary that the mother of the child should pound the paddy* into rice which is used, and boil the same. The women of the highest caste do not perform this task, but the mother holds the child in one arm, and allows the heavy pounder, or pestle, to fall on the grain seven times—her at-

* Paddy is rice in the husk.

tendant completes the operation, when the mother places the rice in a new chatty, and puts it on the fire.

When the rice is boiled, the portion intended for the infant is placed upon a young plantain leaf, which is laid upon a new white cloth. The guests then sit down to partake of the feast which has been prepared for them, and, as soon as it is terminated, each person lays on the white cloth, on which is laid the plantain leaf with the child's portion of rice, some present either of money or trinkets of trivial value. The mother brings the infant, and places it on the white cloth, near the plantain leaf, leaving the child there for a few moments to ascertain if the baby will put rice into its mouth of its own free will. Should the child fail to do so, the mother then puts a few grains of rice in the child's mouth. The astrologer selects the infant's *rice name*, and the father alone is allowed to know what that name may be—at the moment which the astrologer declares to be the propitious one; whilst the mother is feeding the child with the rice, the father approaches the baby, whispers the rice name in its ear, and immediately blows into it.

It is remarkable, but all Cingalese believe, that ill-luck and misfortune would attend a child, if the rice name were known to any one save the astrologer and father, and we have never yet met with a native who could affirm what his rice name was.

As the child grows up, a distinctive name is added to that of the family one; and a man's name usually

indicates the caste to which he belongs, or some personal peculiarity. Thus, if a child be particularly dark they call him, *Kalou*, or black; if of a red complexion, *Ratou*, the word signifying the colour; if he be the eldest of the family, they call him *Lokou*, or the first; if the youngest, *Punchee*, or the little one. The female children are called *Etanna*, or young lady, having another name attached to it, which is usually indicative of personal beauty.

It has been the custom since the natives have had intercourse with Europeans, for moodliars and men of rank to prefix *Don* to the Christian name, which they frequently assume; and as we can well remember our astonishment at the multitudinous and unpronounceable cognomens which bewildered our understanding while in Ceylon, we shall give a single specimen for our peruser's edification. Don David Jayetileke Abeyesiriwardene Illangakoon Maha Moodliar. This gentleman was Moodliar of the Attepattoo (a certain district) and interpreter to the assistant government agent at Matura.

Among the Cingalese, especially the Kandians, a belief is prevalent, that a corpse pollutes the house; consequently those who have extensive dwellings remove the dying to an apartment which is not under the same roof, although contiguous to the abode. It is usual for the natives to repose with their heads towards the *East*, as they affirm that Goutama Buddha came from that direction; but as soon as the breath has quitted the body, they turn the head towards the *West*, stating that it is not

correct for the dead and the living to be in the same position. The feet of the corpse are then tied together, the hands crossed over the breast, and the body is attired in the best clothing that belonged to the deceased.

The bodies of priests, and those of the highest rank, are alone permitted to be burned, the bodies of others being interred in their gardens, or any spot their friends may select, with their heads in a westerly direction; and frequently in our journeys through the maritime provinces, we have seen graves close to the road-side. Over these last resting-places, generally a light airy structure is erected, composed entirely of split bamboo, which is ornamented with cocoa-nut leaves, entwined and arranged in ornamental devices about the fragile edifice, and, as the split leaves become dried by the sun's rays, they rustle as the soft breeze gently plays among them, producing the most mournful, melancholy sound conceivable.

The bodies of the priests and nobles are borne to the funeral pile on an open bier, which is carried by the relations, friends, or retainers of the deceased, all being attired in dark-blue clothing, which is the mourning colour in Ceylon. This funeral procession is usually preceded by a man, who beats a species of tom-tom, which is only used at funerals; the priests and male relatives following. The funeral pyre is composed alternately of layers of dry wood and cocoa-nut shells, until the structure varies from three to four feet in height: thick stakes are placed

at the sides, and a post at either of the four corners, each post having a white cloth attached to it, and being ornamented with green cocoa-nut leaves. The body is placed in the centre of the pyre, with the head in a westward direction, and the cloths being thrown over it, the nearest male relative advances with a lighted torch, and fires the funeral pile, the priest repeating certain forms of prayer during the time the body is being consumed.

When all is reduced to ashes, the relatives place some slips of the young cocoa-nut tree around the spot, to denote that the locality is sacred. When seven days have elapsed, the priest and relatives return and collect the ashes, which they either inter on the spot, or remove in an earthen vase, or chatty, for the purpose of being deposited near some wihare, (temple of Buddha,) or of being buried in the deceased's grounds. Before the ashes are interred, or removed, the priest preaches a sermon, which points out the uncertainty of life and all sublunary bliss, and inculcates the necessity of attending to religious duties, performing virtuous actions, and benefiting our fellow-creatures, if we desire to attain ultimate bliss.

We were informed by a native, that in one part of the interior of Ceylon it is usual for females to carry the corpse to the grave, and perform all the last duties. This custom appears most strange, especially in a country where women, from the highest to the lowest caste, never attend the corpse to its last resting-place.

During the Kandian monarchy, after the decease of a king, a tent used to be pitched before the Hall of Audience, in which was placed a quantity of paddy, a large square piece of iron, and the mourning tom-tom. The royal tom-tom beater, attired in dark-blue clothing, then entered, and piled the paddy into a heap, placing the iron by the side of the pile, upon which he stood while he beat the tom-tom, to announce to the chiefs and people that their king was dead, and that all were to attire themselves in mourning costume, and demonstrate the sorrow they felt, by uttering loud cries and lamentations.

The following day the corpse was habited in costly robes of state, and many jewels of value were placed on the deceased monarch's person, which was put into a sandal-wood coffin, over which embroidered white cloths were thrown, and was carried on an open hearse to the royal burial-ground. The funeral procession consisted of the male members of the royal family, the chiefs, nobles, royal tom-tom beaters, and a platform, which was borne by four men, on which stood two youths carrying small bags of rice. This platform followed the bier, and the youths at certain intervals threw handfuls of rice upon the coffin. In the royal burial-ground the priests belonging to all the temples of Buddha were assembled around the funeral pyre, offering up prayers for the happiness of the deceased. The coffin being taken from the hearse, was placed in a kind of box made

of sandal-wood; this was raised upon the pile, and blocks of sandal-wood were arranged around it. A priest then struck the lid of the coffin with a small bill-hook, and immediately a relation of the deceased monarch stepped forward and fired the funeral pile, the chiefs and nobles throwing sandal-wood oil, perfumed pitch, and other combustible fluids on the coffin.

When the pyre was one mass of flames, the relations and chiefs then retired to their homes, leaving the priests in the burial-ground, who kept the fire burning until the eleventh day. On that day, the chiefs and nobles returned to the burial-ground, preceded by the tom-tom beaters, and followed by their retainers, who carried offerings of betel leaves, areka nuts, fruits, and flowers. The priests then extinguished the fire by pouring on it buffalo's milk, and the liquid which is contained in the cocoa-nut. The ashes were collected, and a portion thereof placed in a vase, which the chief-priest sealed, whilst the remainder were deposited in a grave, with the presents which the chiefs had brought.

The vase which contained a part of the ashes was given to a man, who was mounted on one of the royal elephants, and who also carried a drawn scimitar. The bearer of the urn, followed by the nobles and chiefs, then proceeded to a ferry, called *Katagastotte*, where they found two canoes lashed together, over which boughs were so arranged as to form an arbour, with leaves of cocoa-

nut and banana spread over them. The man dismounted who bore the urn, and entered this craft, and was drawn to the middle of the stream by men who swam at the head of the canoes. As soon as the deepest part of the river was attained, the swimmers pushed the canoes forward with their full force, and swam for the shore, the urn-bearer taking the urn in one hand, and the scimitar in the other, struck the former in the middle, immediately afterwards plunging (scimitar and urn in hand) into the stream, and diving, came up again to the surface, at a considerable distance from the canoes, without urn or scimitar, and made for the opposite shore.

The canoes were permitted to be carried away by the current, the elephant was allowed to return to his native jungle, the youths who threw rice upon the coffin, and the men who carried the platform, were taken across the stream, and with the urn-bearer were forbidden to re-cross the same under penalty of death. As soon as the nobles and chiefs had witnessed the urn-bearer, youths, and platform-carriers land on the opposite shore, they returned to Kandy, where the successor of the late king, surrounded by his household, awaited their arrival in the great square. The chiefs then stated they had seen all the formalities duly observed, when the monarch ordered all those who had been at the funeral to retire to the bath and purify themselves.

The time that mourning was worn for a deceased

king varied—if he were the father or uncle of the reigning monarch, the king and court attired themselves in deeper mourning than they had worn previously to the last obsequies; but, if the relationship was more distant, then the royal household, nobles and chiefs threw their mourning off entirely, the monarch alone wearing a blue silk handkerchief on his head for one lunar month.

The tombs of the Kandian kings in the royal burial-ground at Kandy are almost in ruins; we regret to say that many of these sepulchres have been opened by our troops and others, either in the hope of finding treasure, or antiquarian remains. In 1847, not an entire tomb was to be seen. and one presented a singular appearance, having been rent asunder by the root and trunk of a bo, or sacred tree, the seed of which we presume must have been accidentally interred with the monarch's ashes. The spectacle of an umbrageous tree, with luxuriant foliage, loaded with delicate and fragrant blossoms, bursting through a tomb, raised to the memory of one who formerly belonged "to the race of the sun," afforded an ample theme for the moralist, as he took a retrospective glance, and reflected upon the magnificent rites which had been observed at the obsequies of him to whose memory the tomb had been erected. A minute seed had caused the tomb to be rent in twain, and a people's mighty voice had dethroned the descendant of that powerful king—*sic transit gloria mundi.* We have been informed by many,

both Kandians and British residents, that the designs and proportions of several of the tombs were most beautiful, and that the architectural design of the cenotaph which was erected to the memory of Rajah Singha, who reigned in the seventeenth century, was unsurpassable for chasteness and elaborate workmanship.

It was not the custom to state publicly, that the monarch was ill, until he was dead, but, as soon as the breath had quitted the body, the ministers formally stated that the king was seriously indisposed; although all well knew that the monarch was dead; it was contrary to Kandian etiquette to say so, until the successor to the throne had been named. The adikars and ministers having fixed upon a member of the royal family, usually a son or brother of the late monarch, they placed a royal guard before his dwelling.

The ministers then caused the chiefs to be summoned and informed them of the monarch's illness, and, as they feared it would terminate fatally, it became necessary to name an heir to the throne, stating the name of the person whom they had fixed upon. If the personage named was of royal descent, and the legitimate heir to the throne, the chiefs replied, "As he is the rightful heir, it is not necessary to consult us;" if the person named was only a member of the collateral branch of the royal family, the chiefs returned for answer, "We leave all in the hands of the Maha-ni-lamis, (or great lords)." The adikars having obtained the chiefs' consent, sum-

moned the heads of the various ratties, and the same fomalities were gone through, the senior of the head men, consenting to abide by the ministers' choice.

The adikars now requested, that a deputation should wait upon the future king, to become personally acquainted with him, and obviate the possibility of another being substituted. The following day the chiefs and nobles were requested to assemble in the Hall of Audience, the head men and people belonging to the various ratties, being ordered to remain outside. When all were assembled, the first adikar informed them, that as the king was extremely ill, and not likely to recover, he wished them to name his successor. A chief then arose, and naming the royal person already decided upon, stated his conviction that he was a proper and fit person to ascend the throne and govern the nation. The adikar replied, " We cannot refuse our consent, as the people have fixed upon their future sovereign ; but, if he does not govern to your satisfaction do not blame us, but recall to your minds that he was the monarch selected by yourselves."

The meeting was now dissolved, and two officers of the royal household proceeded to the abode of the king elect, to aid him in bathing and anointing himself, after which they assisted to attire the prince in the jewels and robes of royalty. When the toilette was completed, the officers ordered the palanqueen of state to be prepared, in which the king elect proceeded to the palace, which he entered by the principal archway, and immediately went to

the Dalada Malagawa, to make offerings of flowers to Buddha and prostrate himself before the shrine; this ceremony was invariably observed by all native kings, to prove that they were of the established religion of the country.*

From the Dalada Malagawa, the prince went to the open pavilion, before which a silken curtain was drawn, in the great square, the nobles and chiefs standing in the square, and around the pavilion, according to their respective ranks. At a certain signal, the silken curtain before the pavilion was drawn aside, and displayed the king elect seated on a high couch; immediately a royal salute of jingals was fired, and the royal musicians and tom-tom beaters commenced playing on their respective instruments. The assembled multitude immediately prostrated themselves before the prince, remaining on their knees until he bade them rise; the adikars now formally introduced the various chiefs and head men to the monarch, who received them graciously; after which, all again prostrated themselves, and the prince was re-conducted to the palace, where he slept for the first time in the royal bedchamber.

The succeeding day the death of the king was formally announced in the manner described in a preceding page; when the obsequies of the late monarch were terminated, the royal astrologers fixed upon a name for the new king, and this name was written upon a thin plate of gold, which was deposited in the Nata Dewale.

* We refer our readers to a preceding chapter, for our remarks upon the union of church and state in Kandy.

On a day selected by the astrologers, the monarch, attended by his ministers, went to the Nata Dewale, and, after having made offerings to the gods, took up the gold plate on which his name was inscribed, and handed it to the first adikar, who read the name aloud, saying, "This is the name which the gods have selected for our mighty sovereign." The gold plate was then tied to the king's forehead by a member of the Pilimi Talawe family,* who also attached the regal sword to the king's belt. When the sword was girded on, the chief kappuralle, or priest of the dewale, presented a vase of sandal-wood powder to the king; the monarch took up some of the powder and sprinkled it over the regal sword, and immediately after this ceremony he quitted the dewale mounted upon his elephant, and proceeded through the city, attended by the adikars, nobles, chiefs, and members of the royal household. Bands of musicians and troops of dancers preceded and followed in the procession, and the whole capital was most brilliantly illuminated upon this occasion.

There was no stated period fixed for the monarch to be girded with the royal sword and invested with the royal attributes after his election; and occasionally twelve months have elapsed between the death of one sovereign, and the installation of his successor. We do not believe that it is strictly correct to term the preceding ceremony a coronation, although it is synonymous, as from superstitious

* This office was hereditary, and the family above named were of royal extraction.

motives the natives seldom used a crown, notwithstanding one was found and taken by us at Kandy, which had belonged successively to the reigning monarchs. The crown, by all accounts, resembled somewhat our own in shape, and was made of virgin gold, which was thickly studded with diamonds, pearls, rubies, and emeralds.

A cap of state was usually worn by the kings, instead of the crown, which was carried before them, for the Buddhists believe, that as the gods wear crowns, it would be the highest presumption to imitate them in this respect, and would draw down their severest displeasure, unless the mortal who presumed to adopt their ensignia also followed their example, and led a virtuous, chaste, and irreproachable life. The Kandian attributes of royalty were the golden forehead plate, the golden sword, the golden slippers, the brush or whisk, made from the tail of the white Thibet cow, and the white umbrella; some of these have been considered emblems of royalty from time immemorial, and are used by many Asiatic monarchs at this period.

CHAPTER VII.

Origin of castes—Their number and divisions—Outcastes Gattaroo and Rhodia—Traditions—Native laws respecting Rhodias—The Veddahs, or aborigines of Ceylon—Forest and village Veddahs—Ludicrous occurrence in a court of justice—Historical account—Legend of Kuwani—Native government—Rules for the monarch's guidance—Reception of ambassadors—Mode of addressing the sovereign—Sanus, or deed of gift—Royal amusements—Native laws—Trial by ordeal—Slavery—Kandian proverbs—Tenures of land—The present system of jurisprudence in Ceylon—Mr. Langslow—Proposed modification of the criminal laws—Capital punishment not dreaded by the Cingalese.

The origin of castes in Ceylon is involved in obscurity, some native writers affirming, that they existed before the island was subjugated by Wijeya Singha, whilst others declare they were introduced by that monarch, who conquered Ceylon about 545 years before the Christian era. There are four castes in Ceylon; the third consists of two divisions, whilst the fourth is subdivided until in this caste there are sixty classes. To the general reader, a

circumstantial detail would be tedious; therefore we shall confine ourselves to an outline of the whole, noticing that only, which we consider interesting.

The first, or royal caste, is termed the *Suraya Wanse*, or descendants of the sun; the second is the *Brachmina Wanse*, or descendants of the Brahmans; the third is the *Wiepia Wanse*, and is divided into two classes, namely, the cultivators of the earth and shepherds; and the fourth is the *Kooshdra Wanse*, which is divided into sixty lower castes.

The natives affirm, that their ancient royal race was of the very highest caste, and some of the chiefs and nobles claim to be descendants of former kings of Ceylon, but the greater portion of the population are included in the third and fourth castes, and both divisions of the third are considered high caste people. The higher caste of the two is the *Goe-Wanse*,* or cultivators of the earth, and this caste is, by far, the most numerous, and to it belong the principal families, nobles, chiefs, priests, and almost all the government servants, as well as the native Christians. Under the native kings this caste formed the militia, and a certain number were compelled to take arms, when summoned by the monarch, either to repel a foreign foe, or to quell national tumult, or rebellion. They could also be called upon to assist at the formation of all public works, such as making roads, forming tanks, &c.; and the period of this compulsory labour was

* In the maritime provinces they are called Welalle.

limited to fifteen days in each year, but, if the high caste people chose, they were permitted to pay a substitute to work for them, and this course was generally adopted. The second division is the *Nille Makareya*, or shepherds, but this division has become almost submerged in the *Goewanse*. The fourth caste is extremely numerous, and consists of artificers, labourers, tradesmen of every description, workmen, servants and inferiors, and, as previously remarked, these are all subdivided into classes, and the members of distinct classes rarely intermarry.

In addition to these four castes, there are two of *outcastes*, called respectively *Gattaroo*, and *Rhodia*, and the unfortunate beings who belong to the latter caste are shunned by their fellow-men, who consider themselves contaminated, if they inhale the breath of, or are touched by, a *Rhodia*. A *Goewanse* could be made a *Gattaroo* by the king's order, and if a high caste man, whether noble or chief, incurred the monarch's displeasure for real or alleged crimes, he was made an outcaste, but could be restored to his former rank at the king's pleasure. The words used when a man was made a *Gattaroo* were the following, "Let the criminal offender cease from paying taxes, and be exempted from performing all services, let no man call him brother, no slave master, and from this day forward until I, the mighty sovereign, revoke the sentence, let him be considered a *Gattaroo*." If a disgraced man died before his sentence was rescinded, his family remained outcastes; but this rarely happened, and

we do not remember, during our sojourn in Ceylon, to have met with a single family who acknowledged themselves to be *Gattaroo.* Not so with the *Rhodias*, as this caste is very numerous in Kandy, where many traditions prevail as to the cause, which placed these poor creatures beyond the pale of society, and protection of the native laws.

One tradition states that many centuries ago this caste was composed of hunters, whose duty it was to supply the royal table with game, and that on the eve of a great banquet, having been unsuccessful in the chase, they murdered a young child, and dismembering the body, gave it to be cooked, and this unhallowed food was partaken of by the king. Another tradition sets forth, that the members of this caste in former ages, persisted in eating beef after the use of it as food had been prohibited. It is impossible to determine which of these accounts is correct, but the former is the one which is generally believed by the Kandians.

Whatever heinous crime the ancestors of the *Rhodias* may have committed, their descendants to the present day, have been and are most severely punished for the sins of their forefathers, and were it not that our laws most correctly know no distinction of person, affording protection alike to the high-born and lowly, we believe there is not a high-caste native in Ceylon, who would hesitate to take the life of a *Rhodia,* if he were offended by the outcaste. The native laws forbid a *Rhodia* to approach a temple of Buddha, or the gods, to build

houses, or live in any abode enclosed within walls, (and even at this date their dwellings are little more than sheds,) to cultivate the soil, or possess lands.

The same laws also declare, that when a *Rhodia* meets or sees a *Goewanse*, he shall prostrate himself, taking care that he does not contaminate the passer-by, either with his touch, or breath, and that should the path be too narrow for the outcaste to move out of the way, he shall turn back with all possible speed, and that any one was at full liberty to slay or ill-treat one of those unfortunate creatures. About the middle of the last century, a chief of the highest caste was found guilty of high treason, and the king of Kandy degraded his whole family, and declared them to be *Rhodias;* the severity of the sentence was most terrific, as every native would prefer death to losing caste.

So unaccustomed were the *Rhodias* to be treated like human beings, that one of the kings severely reprimanded a priest of Buddha, for going into a village inhabited by these wretched outcastes to preach to them. The reply of the Buddhist priest to the monarch is worthy of record, and the sentiment expressed was most Christian-like: "Religion and its consolation," said the heathen, "should be common to all, even to the outcastes of this world."

The prejudice against touching a *Rhodia* exists to this day, and some few years ago occasioned temporary inconvenience to our government; two *Rhodias* were suspected of murder, warrants were issued for their apprehension, and placed in the

hands of *peons* or policemen, but they positively refused, "to pollute themselves by touching the outcastes to take them into custody," but they expressed their willingness to shoot them at a distance. The natives believe that the *Rhodias* possess the power of witchcraft, and can prevent the land from yielding good crops, consequently it is customary for cultivators to bestow a small portion of grain upon these wretched creatures to prevent them from exerting the power of the evil eye.

A mendicant *Rhodia*, since Kandy has been in our possession, demanded alms of a wealthy *Goewanse*, who was superintending the packing up of an abundant crop of paddy, which was piled in a huge heap before an outhouse. The rich man took a small handfull of the grain, tied it up in a piece of an old mat, and threw it to the outcaste, telling him to take it quickly and be gone, that the atmosphere might not be tainted by his breath. The *Rhodia* lowly salaamed, thanked the high-caste man for his gift, but entreated him to give a little more from his abundant supply; as what he had given would not make a meal for one person, and the poor *Rhodia* humbly told his tale of woe, saying that his aged father and mother were starving, not having eaten rice for many days. The *Goewanse*, with gibes and jeers, ordered the wretched outcaste to leave the place, and threatened to set the dogs at him if he did not do so instantly.

Still the wretched being implored by the love the

high-caste man had for his own parents, that a little more grain might be bestowed upon him. The rich man, with brutal violence, hurled a large stone at the *Rhodia*, who, angered beyond endurance at this cruel treatment, untied the matting which contained the grain lately thrown to him, ran towards the huge pile of paddy, and dashed the grain over the heap, thereby polluting the whole mass, and fled into the jungle. The *Goewanse* immediately complained to the judicial authorities of the insult which had been offered to him by the outcaste, and asked for assistance "to go and shoot the *Rhodia*," and appeared extremely surprised when he was refused the required aid, and informed that if he either assaulted or killed the *Rhodia*, he would be tried, and if found guilty, would either be punished for the assault, or hanged for the murder.

Under the Kandian monarchy the *Rhodias* were bound to furnish ropes made from hides, to catch elephants for the sovereign; and this tribute was placed on one side of a running stream, the royal jailer and his deputies of the lowest caste, waiting on the opposite shore to see them safely deposited. As soon as the poor *Rhodias* had laid the tribute down, they precipitately retired, and their headmen (for each village had a headman, who was appointed by the royal jailer) remained in an attitude of supplication, until the jailer's deputies had paddled across the stream in their canoes; these functionaries (who kept a handkerchief to their mouths, lest

they should inhale the outcastes' breath) overhauled the tribute by means of bamboos, and, if they deemed that a sufficient quantity of ropes had been supplied, they cast the tribute into the water to purify it from the contamination which had been communicated by the touch of the *Rhodias*, and to insure the purification, they attached these ropes of hide to the stern of their canoes, dragging them through the water as they re-crossed the stream. When the deputies had regained the opposite shore, then the headmen of the unfortunate *Rhodias* rose from their lowly attitude, and, reverently salaaming the royal jailer, and his attendants, returned to their respective villages.

Although the Rhodias are now exempt from services of the above nature, and can no longer be slaughtered or oppressed with impunity, still they are regarded by all castes, even the very lowest, with the utmost contempt. We have frequently been compelled to rebuke our lowest menials, for their brutality in setting the dogs or hurling stones or sticks at the poor creatures, when they have come into our compound to ask alms. But we believe our remonstrances had little weight, as the invariable answer we received was, "Why for master talk, he no good caste man, he too bad caste man, he *Rhodia*, more low *dan* dog." When we were first in Kandy, in 1846, we observed several natives place their hands before their mouths, and prostrate themselves, as our appoo, or head-servant passed them; we inquired the meaning of

what we saw; for, although we knew such had been the custom, we presumed that it had fallen into disuse, and were informed that " no *Rhodia* would presume to act differently in the presence of his superiors."

We cannot positively declare if the *Rhodias* follow or observe the precepts of Buddha, as they are not permitted to approach his temples, or make offerings to the priests—but we are inclined to believe, that many adopt the Buddhaical belief, as we have been informed by those, whose veracity was undoubted, that when some of these poor wretches were executed for murder, whilst on the scaffold they recited portions of the writings of Goutama Buddha. In Kandy the carcase of a bullock which dies, either of disease or of age, is abandoned to the Rhodias, who will eat any description of animal or vegetable food, and frequently, when pressed with the calls of hunger, will devour all kinds of nauseous and putrid substances.

Degraded as these creatures are by the laws of their country and custom, and left without religious instruction, can we wonder, that they are destitute of moral rectitude, and every principle of probity and honour, availing themselves of each opportunity to rob all castes save their own—for to their honour be it said, it is currently believed in Ceylon, that no *Rhodia* was ever known to have plundered one of his own tribe, but was invariably ready to share his last morsel with a fellow outcaste.

The Rhodias may be looked upon as the Gypsies of Ceylon, as the women tell fortunes, and the males practice every species of legèr-de-main, moreover they frequently wander about in tribes or parties, in search of their precarious subsistence. We regret to say, for the sake of morality, that the women belonging to the *Rhodias* are not viewed with the same abhorrence, which is evinced towards the men, and as the former in their youth are especially handsome, they form "The pastime of many an idle hour." Their want of chastity is proverbial, as the current saying in Kandy is, "That a Pariah dog and a Rhodia woman are born unchaste."

Having given an outline of the various castes, their divisions and subdivisions, we will now proceed to give a statement of that most interesting and strange people, who are found in the interior of the island, and are called *Veddahs;* some of these people are semi-savage, dwelling in hollow trees and caves, subsisting upon game, which they kill with rudely formed bows and arrows, wandering from jungle to jungle, as game becomes scarce. These are termed forest Veddahs in contradistinction to their brethren who dwell in certain districts, and are called village Veddahs. The latter hold slight communication with the other natives of the island, but they will neither mix, nor intermarry with them; and, although their language is dissimilar to the Cingalese, yet they can make themselves understood by those who use that language. The forest Veddahs, however, will not hold the slightest intercourse

with any natives save their own tribe, and we have been told that the language they use is intelligible only to very few of the civilized natives of Ceylon.

Both the village and forest *Veddahs* wear scarcely sufficient clothing to answer the purposes of decency, as the only covering they use, is a morsel of cloth, which hangs down in the front of their persons, and is tied round their loins with a piece of coir. Their hair, beards, and whiskers are never shorn or cleansed, and these redundant tresses hang over their shoulders and bosom in matted masses.

Lieutenant De Butts relates the following ludicrous anecdote connected with the village Veddahs. A dispute had arisen, which the decision of their chief could not settle to the satisfaction of the disputants, and they agreed to refer the cause of quarrel to the district judge, and into the court-house a number of them marched, and were as speedily ejected, as most of the party were in *puris naturalibus*. The judge ordered them to clothe a portion of their persons in some manner before they again ventured into his presence, and away the Veddahs went exceedingly dissatisfied.

Having neither money nor desire to purchase clothing, they begged and borrowed from the more civilized villagers, and in a short time returned to the court-house preceded by their chief; and such a motley assembly was never before seen in a court of justice. Some were swathed, like Egyptian mummies, in rolls of country-woven calico, others were enveloped in blankets. that covered their

entire persons arms included, and the awkwardness of their movements in their unaccustomed habiliments, caused infinite mirth.

In vain the judge tried to look grave, preserve all due dignity, and stifle his laughter, and, after many efforts, finding he was in danger of being suffocated, he leaned back in his chair, and indulged in a hearty *guffaw*.

When the decision was given, the Veddahs thanked the judge, but added that if they were obliged to undergo the torture of wearing clothing when they appeared before him, they never would again trouble him, as it was better to lose all they had than be compelled to encumber their persons with unnecessary articles.

The forest Veddahs have a most peculiar and ingenious manner of preserving the game which they do not require for immediate use. After skinning the animal or bird, they besmear the carcase all over with honey, and place it in a hollow tree, which they fill up with clay, and we have been informed that the food preserved in this manner will remain good for a considerable time.

The forest Veddahs are very dexterous in snaring wild elephants, and they exchange the tusks and molar teeth of these denizens of the forest for a mere trifle. What these uncivilized beings most covet are arrow-heads, and they will barter both ivory and dried deer's flesh for these articles, and this traffic is carried on through the intervention of the village Veddahs. The latter are rather more

civilized, as they dwell in huts, covered with the bark of trees, and cultivate a small quantity of land.

The two tribes do not intermarry, as they appear to have a mutual distrust of each other. When a village Veddah wishes to marry, he goes to the parents of the girl, and asks them to give him their daughter, and rarely meets with a refusal. The man then either takes the girl home with him, or fixes a day when he will fetch her, no ceremony, or religious rite, being observed.

These semi-barbarians seldom bury their dead, but, as soon as they are convinced that life has departed, they take the body to the jungle, leaving it there to be devoured by wild animals. Occasionally they will dig a hole and thrust the corpse into it, but the former plan is that in general use. In our estimation, both the village and forest Veddahs are little above the brute creation, as they appear to be totally devoid of every quality which raises man above the "beast that perisheth." We have remarked in a preceding chapter that the Veddahs worship the shades of deceased ancestors, the planets, and evil spirits.

Under the Kandian monarchy, the Veddahs used to pay tribute in elephants' tusks, wax, and honey, and were under the control of the chiefs of certain districts, who possessed great influence over them. In 1817, these headmen induced some of the Veddahs to join in the rebellion against our government, and from their extreme activity and mode of

warfare, harassed our troops to a serious extent. The weapons they used were bows and arrows, and clubs made from extremely hard timber, generally called iron-wood.

Although the Veddahs are uncivilized, we do not believe them to be by nature, or practice, ferocious, as they live very peaceably together, and never plunder or assault either their own people or the other natives of Ceylon. We have been informed that the forest Veddahs have their own headmen, whom they elect and obey, and that these chiefs apportion a particular jungle as hunting-ground for a certain number of individuals or families, upon which no other members of the tribe will attempt to encroach.*

It is most extraordinary how this strange race of beings can have continued in the debased state in which they exist, or how they should have preserved their language and race totally pure and unmixed, living as they do in the midst of, to them, a comparatively highly civilized people. It is quite certain that for more than 2,300 years, this race have been gradually retrograding, and it is equally certain that they were originally driven into the

* The current belief in Ceylon is, that no species of wild beast will flee from a *forest Veddah,* which arises from their mode of hunting. They creep stealthily up to an animal whilst it is either sleeping, or grazing, and shoot it near the heart. If their prey does not drop dead, they pursue it until it falls from exhaustion.

forests by the cruelty and oppression of their conquerors.

The Veddahs are high caste, as they belong to the Goewanse, and are believed to be the descendants of the Yakkoos, who were the aborigines of Ceylon; they are scattered principally over a tract of country which lies between Batticaloo and the Kandian hills. Cingalese historical records and tradition affirm, that the Yakkoos, or aborigines, held possession of the eastern portion of Ceylon when Wijeya Singha and his 700 followers landed in the island 545 years anterior to the present era; after Wijeya had been exiled by his father, King Singha-bahu, from his native dominions, which many authors presume to have been that part of India, now known as Bengal.

As Wijeya was wandering in the forest, exhausted by fatigue and hunger, he laid himself down to seek repose under the shade of a palm tree; but his slumbers were of short duration, as he was awakened by some one gently fanning him, and brushing away the insects, which ever and anon alighted on his face. Surprised at this unwonted solicitude for his comfort, he opened his eyes, and found a lovely damsel bending over him, who made signs to him to arise, and accompany her to her father's dwelling.

The girl's name was Kuwani, the only child of a chief of the Yakkoos, who shortly yielded to the earnest solicitations of Wijeya, and gave the damsel to him in marriage. Wijeya's joy knew no bounds,

and he called upon the gods to be his witnesses, that he invoked their wrath, and entreated them to inflict upon him the most grievous form of leprosy, if he should ever violate his marriage-vow, or take any other woman to wife during the lifetime of Kuwani. His followers also were hospitably entertained by the Yakkoos, who gave their daughters to many of them in marriage.

Wijeya now plotted to become the sovereign of their territories, and induced his wife, Kuwani, to betray her countrymen; this treacherous project was carried into execution, during the rejoicings which ensued, upon the celebration of the nuptials of the daughter of one of the principal chiefs of the Yakkoos. These rejoicings were to have endured for seven days; but, when the festivities were at their height, Wijeya and his followers rushed upon the unsuspicious and unarmed Yakkoos, and slaughtered multitudes of the defenceless revellers, and the Cingalese historian adds, "Their crimson blood flooded the streets, like a mighty river swollen with a mountain torrent."

No sooner was Wijeya master of their territories, than he repudiated his faithful wife, Kuwani, who for his sake had sacrificed her kindred and country, and sent an ambassador to the Indian continent, to demand the hand of a monarch's daughter in marriage. Upon the arrival of the princess, the marriage took place, and she was proclaimed the Queen of Wijeya. Kuwani had borne two children to Wijeya, a boy and girl, whom she confided to the

care of her uncle, when she was discarded by their father.

Shortly after the celebration of the Indian princess's nuptials, Kuwani resolved to look upon her, who occupied her place as wife and queen, and for that purpose went to the town of Lanka-Poora, where Wijeya held his court ; Kuwani had scarcely entered the city before she was recognised by one of Wijeya's attendants, who exclaimed, " Do you come here to create discord, and disturb the peace and happiness which we now enjoy ?" and struck the unfortunate woman a severe blow on the head, which felled her to the earth. In a few moments, she was a senseless corpse.

When the intelligence of Kuwani's murder reached her uncle, he immediately fled with the two children to the mountains, and native writers declare that the forest Veddhas are their descendants. History records, that Wijeya died in the most excruciating tortures, suffering from leprosy, with which the gods had afflicted him in accordance with the wish he had expressed, when he invoked their wrath, if he should violate his faith to Kuwani. It appears also from the same historical record, namely, the Maha-Wansa, that for more than a century and a-half, the Yakkoos had their chiefs, who were recognised by the monarch, and at times of public rejoicing, the two principal chiefs sat upon thrones similar to the king's. The last time the Yakkoos are mentioned as a distinct race is about 350 years before the Christian era, and after

that period, all natives of Lanka-diva have been called Cingalese.

The superstitious natives declare, that the spirit of the murdered Kuwani haunts the island, and at times prevents the earth yielding good crops, and causes misfortune to befall the descendants of Wijeya Singha, whilst she unceasingly watches over the Veddahs' welfare. Near Matelé, in a most remantic and sequestered spot, is a barren rock, which bears a slight resemblance to "The human form divine;" this is called Kuwanigalla, or the rock of Kuwani, and the natives believe, that as long as that rock is to be seen, the power of the betrayed woman to work ill, will endure—and that her influence is equally great and enduring to guard the Veddahs from harm, as they are the descendants of her beloved children.

The natives of Ceylon state, that it is necessary for the well-doing of a country that the government should be purely monarchical, and that all power should be vested in the sovereign, affirming that even beasts and birds have their kings, whom they implicitly obey. The native government was a despotic and absolute one, the sovereign appointed every minister, officer of state, governors of provinces, and chiefs of districts, whom he removed from their official posts, if they incurred his displeasure; none of these offices were hereditary, although it occasionally happened that after the decease of a favoured chief, his post would be given to his son.

The king was the lord paramount of the land,

the produce of which he taxed, according to his pleasure, and he could order the people of certain castes to perform various kinds of work. When a king ascended the throne, he solemnly promised to follow the example of good rulers, and not oppress the people, to observe and maintain the customs of the country, and rigidly adhere to the rules which had been written, and handed down from generation to generation for the instruction of kings. These rules are written in Pali verse, and contain numberless sage and valuable maxims, some few of which we subjoin :—

"Let your conduct and actions be such as will conduce to the good of your people, and let the love which you bear towards your people equal that which you feel for yourself. Be freely charitable to the deserving, and mild of speech to all men.—Injure no one to benefit another, and favour no one to the injury of another.—Avoid doing evil through ignorance, or the want of correct information, but let not fear prevent your doing justice.—Strictly observe and practise the rules of your religion, inflict not torture, be merciful and attend to good counsel.—Be without malice, be patient, be chaste and temperate in all your appetites, and be munificent.—Let your conduct be upright and mild, reward the meritorious man, punish the undeserving, and attend to good counsel.—The observance of these rules will ensure long life, the love of your people, and ultimate bliss."

When a king acted in direct opposition to these

wholesome maxims, oppressed his people, wantonly punishing them, and tyranically sacrificing their lives, there are instances on record, when the whole body of people, headed by the nobles and chiefs, have rebelled against their monarch and dethroned him. This was the case with the last king of Kandy, one of the most cruel tyrants, whose actions are recorded in history; Sri Wikrama oppressed, tortured, and slaughtered his subjects, until, goaded beyond mortal endurance by his savage barbarity, they rose against him, and called in our aid to assist in dethroning the monster. Had the monarch's conduct been of a proper nature towards his people, they would have remained true to him, and we feel perfectly convinced that had such been the case, no foreign power could ever have subjugated the Kandians.

We have mentioned in a preceding chapter, that the adikars apparently nominated the monarch, but this was merely done as a matter of form, as the throne was considered hereditary, and the regular succession was never interrupted, except in extreme cases, arising from the bad qualities or incapacity of the rightful heir to the throne. When this was the case, the monarch usually nominated one of his near relations to be his successor; and, if he died before this selection had been made, then it became the duty of the adikars to name a fitting person, whom they submitted to the nobles, chiefs, and people, and if their consent was obtained, then the individual selected became their monarch. When the

majority of the nobles and chiefs disapproved of the person fixed upon by the adikars, which seldom occurred, they were necessitated to select a more popular person to fill the vacant throne.

It was absolutely necessary that the monarchs of Ceylon should be of the established religion, that is to say, followers of Buddha, and be of the Suraya Wanse, or royal caste, both paternally and maternally; nevertheless, we find in the native historical records, that men of high caste, namely the Goewanse, have been raised to the throne for their manifold good qualities, when the rightful heir has been deficient in them.

The king's throne was composed of ebony, which was nearly covered with thin plates of gold, that were elaborately ornamented with precious stones; and, when the monarch appeared in public, or gave audience to his subjects, or foreign ambassadors, he was either attired in a complete suit of golden armour, that was studded with diamonds, emeralds, rubies, and pearls, or clad in gorgeously-embroidered silken robes, and wearing a profusion of jewellery.

It was the custom to give audiences at night, either for the purposes of receiving strangers, or transacting business with the adikars; and we can well conceive the splendour of the scene, as the light from myriads of torches flashed upon the jewels and costly attire of the monarch and his courtiers, causing the precious gems to glitter, from which appeared to emanate flashes of many-coloured

flame. The most ceremonious etiquette was observed at the Kandian court; when ambassadors were received, the whole of the royal guards were called out, the royal elephants and their keepers lined the approaches to the city, and every avenue leading to the palace was brilliantly illuminated.

When the ambassadors entered the hall of audience, they prostrated themselves before the three silken curtains, which concealed the throne, whereon the sovereign was seated. One by one these curtains were slowly drawn up; and, when the monarch's person was completely visible, the ambassadors literally crawled on their hands and knees to the foot of the throne, the adikars walking at their side with their hands upraised in an attitude of supplication; the ministers then presented the ambassadors' credentials, who were instantly dismissed, and were compelled to quit the royal presence by crawling out of the hall of audience backwards.

The Kandians used every stratagem to impress strangers with the idea of their sovereign's power and sublimity; and it was the custom to heat the hall of audience, when foreigners were to be received, by placing burning charcoal in cocoanutshells, which were most ingeniously concealed, in order that when the unfortunate visitors became overpowered by the oppressive atmosphere, it might be said, that they were overcome by the sublime presence of their monarch. When the nobles, or chiefs, appeared before the king they invariably

prostrated themselves, and remained in this abject attitude, until desired by the monarch to rise.

The mode also of addressing the king was obsequious and absurd in the extreme, as the epithet of Dawo, or god, was commonly applied to the sovereign. The documents which were issued by the monarch were truly Asiatic in their high-flown bombastic language, and we will give a specimen from a deed of gift, or Sanus, which bestowed certain forfeited estates upon one of the favourite officers of the last king:—

"The most high-born, wealthy, and noble, the protector of the true religion and Buddha's doctrines, whose fame and power is infinite, and universally spread over the whole world, and who is of unsurpassing excellence, exceeding the sun's rays—whose virtues are like the unexpanded jessamine blossoms, the heavenly river, the delicate pink and white chanques, and the stars: *the perfume of whose feet is as fragrant to the nostrils of other kings, as the flowers of the sacred tree are to bees, and who is our most noble patron, and god by custom.* Our mighty king is like the god Sacrea, who conquered the Assooriahs, sitting on the precious throne of the magnificent and prosperous city Sengadagalla, which possesses the beauty and wealth of all kingdoms, and is like the heavenly kingdom of the god Sacrea, Orders, that," &c. &c. &c.

The general costume of the last king of Kandy consisted of a silken jacket, embroidered in gold, a

comboy of the same material, and trowsers; the head-dress or cap, which was worn by the monarch, had a high crown with four corners, to each of which a tassel was suspended.

The king usually ate his meals alone, being attended upon by the Batwadene nilami, or royal caterer, and his subordinates. The royal table was covered daily with a new white cloth, on which golden plates, dishes, vases, and drinking cups were arranged. This table was placed under a canopy and upon an embroidered carpet; when all was prepared the monarch seated himself, and a golden plate, on which a young fresh plantain leaf was spread, was placed before him by the Batwadene nilami, who with a golden spoon and fork placed the viands on the king's plate. The monarch dispensed with all foreign aid to convey the food to his mouth, as he invariably ate with his fingers; occasionally, but very rarely, a favoured queen was honoured by being allowed to perform the functions of the Batwadene nilami, who, with his subordinates, after they had arranged the dishes on the table, quitted the room before the queen entered.

Historical writings affirm that the native kings, like the Roman emperors, used to witness and encourage combats between elephants, cheetahs, bulls, and rams, and took great delight in gladiatorial displays; but, although the last monarch was more cruel than most of his predecessors, strange to say he disliked these exhibitions, and during the reign of Sri Wikrama they fell into disuse, as he recreated

himself by listening to the royal musicians, and singers, and passed many of his leisure hours in superintending the artists, who were decorating his palace, and the workmen who were constantly employed to lay out, and keep the royal gardens and grounds in good order. These peaceful and harmless amusements seem strangely at variance with the character of a man, who delighted in mutilating, torturing, and shedding the blood of his subjects—and an anomaly thus presented in the disposition and pursuits of a human being, affords a wide scope for the philosophical inquirer.

Under the native dynasty, no one save the monarch could pass sentence of capital punishment, consequently when a murderer was taken before the dessaave, or governor of the district, and by him was found guilty of the crime, if he were a poor man, or not on good terms with the dessaave, he was sent to Kandy to have sentence of death passed upon him by the king; but, if the culprit were a wealthy man, the dessaave too frequently inflicted a heavy fine, which he appropriated. High treason, as well as murder, was punished by death, and criminals were either trampled to death by elephants, decapitated, or strangled.

As taking life, under any circumstance, is strictly forbidden by the laws of Buddha, many pious monarchs have refused to sanction the death of criminals, but have condemned them to slavery instead. Although some of their early sovereigns carried humanity to this extent, many, who subse-

quently reigned, inflicted death by the most slow and torturing processes; we have been informed, that a monster of cruelty had a barrel constructed with iron spikes driven inwards, in which horrible machine, the wretched criminal was placed, and rolled through the capital. Malefactors were frequently impaled alive, or buried in the earth, leaving their heads only above the ground, which were slowly smashed with bamboos. Tortures were also inflicted, and the bodies of the wretched victims were either hacked, or their limbs severed from their bodies before death was allowed to terminate their sufferings. It is strange that these cruelties should have been inflicted by those, who profess to adhere to, and observe the mild and humane precepts of Buddha.

When a murder had been committed in a village, and the culprit remained undiscovered, it was customary to inflict a fine upon the inhabitants; but, if the body of the murdered person was found in the forest or jungle, then a fine was not enforced. If a person in the full possession of his reasoning powers committed suicide, the inhabitants of the hamlet were mulct in a fine; but if a lunatic or imbecile person deprived himself of life, then they were not fined. Whenever a corpse was found all were forbidden to touch it until the arrival of the officer, whose business it was to examine into the cause of death. Theft was punished by a fine equal to the value of the stolen property, by flogging, and by imprisonment; or, if the thief imme-

diately restored the property, he was only flogged and paraded through the village, where the crime had been committed.

We have remarked upon the litigious disposition of the natives of Ceylon, and it appears that it has invariably been their character; when two litigants pertinaciously claimed land, and each produced innumerable witnesses in support of their respective claims, the native judicial authorities used frequently to refer the case to trial by ordeal. There were two modes of ordeal, the first and most painful was performed by pouring heated cocoa-nut oil on the right hand of each claimant, who severally bound around the arm an ola, on which the claim was inscribed, and an affirmation that the aid of evil spirits had not been invoked by them. Some of the heated oil was poured upon a young plantain leaf, and if the leaf shrivelled up, then it was satisfactory evidence that the oil was of a proper temperature. The hand of each party was then examined by the judge, and if a scald were detected upon the hands of both, the property was equally divided between them, but if only one party had his hand burned, then the litigated property was adjudicated to belong to the other.

The second ordeal was performed in the following manner, :—The litigants went into a Dewale, or temple of a god, and each solemnly called the god to aid him, and bear witness that his claim was a just one, and entreated that misfortune might fall upon him and his household, if he then perjured

himself. The first of the claimants who suffered from any domestic calamity, such as the death of a parent, wife, or child, or who sustained the loss of cattle by death, was presumed to have perjured himself, and to have incurred the god's displeasure, by his presumption in invoking his aid and anger; and the more fortunate individual was declared to be the rightful owner of the disputed land.

Trial by ordeal was not encouraged, nor frequently resorted to, by the educated natives, but since Kandy has been in our possession, the following extraordinary circumstance occurred. Two brothers, members of a chief's family, went to law concerning an estate, which each claimed, and both agreed that their witnesses should swear in the dewale of Vishnu, and before the god's statue, that they would speak only the truth at the ensuing trial: after the termination of the trial, they again returned to the dewale, to call upon the god Vishnu to bear witness they had spoken nought but the truth, and to invoke his speedy vengeance upon each individual that had asserted untruths. Whilst the witnesses ware taking their oaths, a cobra-copella, or hooded snake, was seen to entwine itself around the statue of the god, and this circumstance was reported officially to the district judge by the kappuralle and peon,* who had accompanied the witnesses.

The next day, the judge received the intelligence

* The former is the priest of a god, the latter a government messenger and police officer.

that a daughter of one of the witnesses had been bitten most severely by a cobra, on the day that her father had taken an oath (which many believed to have been false) in the temple of Vishnu. This is one of those extraordinary and singular coincidences that are occasionally met with in life, and which mystify alike the scholar, the ignorant, the sceptic, and the superstitious. Trial by ordeal, and swearing witnesses in the temples of the gods, were most judiciously abolished by our government in 1832.

The native laws punished adultery summarily, as the husband was allowed, if he found the paramour in his dwelling, to cut off his ears and hair, to beat him, and was not called to account if he slew the man who had dishonoured him. The wife could be divorced, sold into slavery, or flagellated in the king's storehouse, and, although the infringement of the marriage-vow was thus severely punished, in no part of the world was, or is it, more constantly violated. Nevertheless, in one respect, the husband had too much power over his wife's person; for, according to the Kandian law, he could lend his wife to a man of higher caste than himself, if he was under obligations to him that are specified. If a woman, married or unmarried, formed an illicit connexion with a man of lower caste than herself, her husband or relatives were at liberty to take her life, or hand her over to the monarch to be his slave for the remainder of her existence.

Debtors were most severely dealt with under the native law; when a creditor had proved his de-

mand, he could take the debtor, his wife, and children, and make them his slaves until the debt was paid. Although the debtor's family could not be sold by the creditor, during the lifetime of the former, yet if he died before his debt was paid, his children and their offspring could be sold into bondage. There were several descriptions of slaves, those who were the offspring of slaves, those who were sold when they were infants by their parents, those who were debtors, or who sold themselves for a sum of money, women who lost caste through their misconduct, and prisoners of war.

At this time, there are no slaves in any part of Ceylon; but, although the importation of slaves into our possessions was forbidden, or declared illegal by our government in 1799, we could not emancipate the slaves in Kandy, where slavery existed until 1838, in which year the dessaave of Saffragam manumitted the whole of the slaves. We have been told by a Kandian chief, that when he manumitted his slaves many of them positively refused to accept their freedom, and insisted upon remaining with him, and the noble declared that he could cite numberless instances of the same nature. By the native laws, if a man borrowed a measure of grain, to use for seed, when the crop was gathered in, he was obliged to return the original quantity with half as much again added to it; but, should he fail to do this, at the end of the second harvest he was compelled to return double the quantity, which he had originally received, and this law remains in force in Kandy to the present day.

The following curious and interesting account will be found in Knox, who was made prisoner by the Kandians in 1659, and remained in captivity for twenty years, living amongst them, and thus had full opportunity to observe their customs and laws,—"They have an odd usage among them to recover their debts, which is this—they will sometimes go to the house of their debtor with the leaves of Neiingala, a certain plant, which is rank poison, and threaten him that they will eat that poison unless he will pay him what he owes. The debtor is much afraid of this, and rather than the other should poison himself, will sometimes sell a child to pay the debt, not that the one is tender of the life of the other, but out of care for himself, for if the person dies of the poison, the other, for whose sake the man poisoned himself, must pay a ransom for his life. By this means also, they will sometimes threaten to revenge themselves of those with whom they have any contest, and do it too, and upon the same intent they will also jump down some steep place, or hang or make away with themselves, that so they may bring their adversary to great damage."

The titles to landed properties are oft-times extremely difficult to be proved, but if an individual or family remain in undisturbed possession, and cultivate the land for the space of thirty years, he or they are considered to have a title by occupancy and cultivation, of which custom the following Kandian proverb is illustrative,—That an evil spirit may call anything his own, if he has had possession of it for the space of thirty years.

The Kandians are extremely partial to proverbs, and many of them are peculiarly trite and applicable; when conversing with a Ratramahatmeer concerning a verdict, which had then recently been given against evidence, as we believed the case to have been clearly made out, by the testimony of the party who had been robbed, supported by a witness, who gave his evidence and deposed to the facts in a straightforward manner. Notwithstanding which a jury of Kandians acquitted the accused, and we were most anxious to learn the reason why a verdict had been given against evidence, and the reply was most characteristic,—"Our saying is, that four eyes must see, and two tongues speak, besides those that belong to the accuser, (meaning that he must produce two witnesses,) as he only sees and hears what he chooses—and we always follow our ancient proverbs."

The monarch was considered to be the sole owner of land, and he could decree the forfeiture of any estate to the crown, and grant it to whom he pleased. All forests and jungles were regarded exclusively as royal property, and no one could either cut down timber, or cultivate it without the king's express sanction. The natives affirm that their sovereigns derived their title to the land from the first king, who conquered and expelled the demons, who inhabited the island. When a man obtained permission to cultivate any portion of a forest, or jungle, the king gave him a sanus, or deed of gift, securing the land to him and his heirs, free from taxes dur-

ing the lifetime of the first occupier, who had also full power to dispose of the land by gift or otherwise. If the original cultivator should die without issue, or were guilty of high treason, or murder, then the land so granted reverted to the king.

The monarch frequently endowed wihares, or temples of Buddha, with lands which are called temple lands, and were exempted from the taxes imposed upon all other cultivated lands. Instances have occasionally occurred, where the king has exempted the estate of a favourite minister, or officer, from all taxes or imposts, either for ever, or for a limited period, the order for exemption, under such circumstances, was however liable to be rescinded at any time by the reigning monarch. It was the custom of the nobles and chiefs, who were large landed proprietors, to create tenures of services, and their tenants were only permitted to occupy the land while certain services were performed by them, upon failure of which the lord re-entered.

Although the monarch had absolute power over the liberties and lives of his subjects, the land and its crops, the produce of pearl banks, and all mines and precious stones, he could not dispose of or remove the sacred relics of Buddha, or destroy his wihares, or dagobahs, which were regarded as national property.

The law of primogeniture,* so far as property is

* The Malabar line of descent is most remarkable as well as peculiar, neither property nor title descending to the offspring of the last possessor, but to the male issue of the sister or

concerned, was unknown, and at the death of the owner an equal distribution of his estate took place amongst his offspring, or amongst the next of kin, in the event of his dying without issue.

The present system of jurisprudence in Ceylon is most complicated, for whilst the inhabitants of the lowlands and maritime districts are subject to Roman Dutch law and local ordinances, the inhabitants of the highlands are governed by the Kandian laws combined with local ordinances. The Moormen, or Mahomedans, are not subject either to the Roman Dutch or Kandian laws, but justice is administered to them by our judges in accordance with their own peculiar laws, and customs, combined with local ordinances. The European inhabitants of Ceylon are governed by Roman Dutch laws and local ordinances; a more intricate or inconvenient method, therefore, of administering justice cannot well be conceived, than that which is in force in the colony, more particularly when it is taken into consideration that the greater number of the gentlemen, who fill the district benches, which are the only courts of original jurisdiction, have received those appointments, without having had any previous legal education of any description.

nearest female relative of the last possessor, for they consider that the offspring might be spurious if the descent were in a right line; but if the male issue of the sister be preferred, then the grandmother's blood must run in the veins of the heir. Nothing can prove more forcibly the prevalence of immorality in the East than this law of descent, impugning as it does the chastity of every woman in the eyes of the natives themselves.

There are thirty-four district courts and courts of request in the colony; out of these three only have legal men, Europeans, on their benches, two being barristers, and one a writer to the signet; and five of the other benches are filled by men who have received a legal education in the island, some of whom are half castes, or burghers, while all the remaining benches are filled by judges, who never opened a law book until they received those appointments; consequently, they are totally unfitted for their position.

The most efficient judge who ever filled a district bench was Mr. Langslow, a member of the common law bar, who was sent out after the inhabitants had petitioned the home government to appoint a legal gentleman to the District Court of Colombo. He performed his duty unflinchingly, and sedulously, administering the law to the satisfaction both of Europeans and natives. From some unknown cause, he incurred the displeasure of the members of the colonial government; confidential dispatches were written home, and Mr. Langslow was dismissed without being even informed of the cause of his disgrace.

Those who held the highest character in the island, suitors of the court, both European and native, stated their entire satisfaction with the demeanour of Mr. Langslow on the bench and his mode of administering justice, and memorialized the government to re-instate him, but all to no purpose; years have rolled on, and there is no redress, and no explanation given for this cruel act of injustice.

There does not appear to be any necessity for adhering to the pernicious system of appointing unqualified and incapable individuals to such responsible offices. We believe there are more than two thousand barristers in England; and, as Lord Brougham has most sagely remarked, the practice of the bar, to the many, does not offer the riches of Golconda, so as to induce talented and qualified members of the profession to refuse employment under the crown, for the uncertain practice of the bar, where few only can obtain great success, or fame.

We could wish to see some alteration, or modification of the criminal law as applicable to this colony. However men of all creeds and shades of political sentiments, may differ in opinion as to the honesty of Sir Robert Peel as a statesman, there ought to be but one general feeling of gratitude evinced towards him by British subjects, for those amendments in our criminal code, which are commonly known amongst the legal profession as "*Peel's Acts.*"

Previously to this new era in penal law, Tyburn-tree groaned under an uninterrupted supply of human victims, which in multiplicity may be compared to the prolific crops of the tropics. Few as are the crimes for which death is now the punishment, there are still found persons who most zealously advocate its total abolition, for which amongst others the following reasons have been adduced.

That a penalty is inflicted for a twofold reason

namely, as a punishment to the criminal, and a warning, or example, to the spectators. But, add the advocates for the total abolition of capital punishment, the fear of death is only held in distant obscurity, and the effect of a public execution upon the spectators is only of a momentary nature.

That it has been proved from the history of every nation, that a particular crime increases in proportion to the severity or barbarity of the punishment inflicted for it, to avoid which the ingenuity of man gives birth to other crimes of greater or lesser atrocity.

That in order that a punishment should produce a desired effect, it is only necessary that the *evil* occasioned by it to the culprit, should exceed the *good* he anticipated from the crime he committed, including in the calculation the *certainty* of the punishment, and the privation of the expected advantage.

We place ourselves amongst the ranks of those, whose opinions accord with the doctrine laid down by Montesquieu, namely, that the individual and society have reciprocal obligations, whereby they are mutually bound to each other, and that accordingly it is justifiable and lawful to put a murderer to death, because the law was made for his security in common with other members of the same society, and the condemned has experienced the advantage, and enjoyed the continual protection of the same law.

Notwithstanding, however, we must acknowledge

our sincere conviction that capital punishment should not be inflicted upon our fellow subjects, who are followers of Buddha, or believers in the transmigration of souls. We have arrived at this conclusion from personal observation, which has satisfied us of the utter recklessness with which the benighted followers of Buddha meet *death* as a *punishment*, and the consequent inefficacy of the example to deter the survivors.

In illustration of this fact, we select the following instance, from many others, to which our own experience bears testimony, of the circumstances connected with a criminal trial in Ceylon. Appoo Yapa, aged fourteen years, was indicted for the wilful murder of a female, two years his junior. It was proved upon the trial that the mangled body of the deceased had been found in a stream, a short distance from Belligamme, in the neighbourhood of which her parents resided, who were poor but respectable people. That on the day previously to that on which the corpse was discovered the deceased had been sent by her parents to the bazaar to purchase rice, for which purpose she had been given an eight fanam piece, or a shilling of our money.

Two or three of the witnesses had seen the girl in company with the prisoner, on the day above specified, at some distance from the bazaar, and the information which had been given by them led to the apprehension of Appoo Yapa.

When the prisoner was arrested, spots of blood were found upon his comboy, which was produced

in court, and one witness stated that he could swear to those spots being marks of *human* blood, as he had smelt it soon after the prisoner's arrest.* Blood was also visible upon a knife produced in court, which had been found upon the prisoner, and the same witness swore to the fact of that being also the stain of human blood. Money was also proved to have been spent by Appoo Yapa between the period when he was last seen with the deceased, and that of his apprehension.

The jury found him guilty. Sentence of death was passed, which he listened to with the greatest indifference conceivable, and, at the conclusion stated, that he did not care, as he knew that he would become in his next state of existence a cobra-capella, and in that form he should return and have the satisfaction of stinging the judge, jury, and advocate. This youth made a full confession of his crime: he first knocked his victim on the head, and then cut and maimed her with his knife; he afterwards hid the body amongst some underwood, but, fearing it might too readily be discovered in that situation, he had dragged it a considerable distance, and thrown it into the stream where it was found.

He also acknowledged the murders of two other children of ages corresponding with her's for whose death he was to suffer, and stated that in each instance he had been actuated by the sole motive to possess himself of some insignificant sum of money,

* Some of the natives have this peculiar sensibility, and they describe the odour of human blood as essentially different from that of any other animal.

or trinket, possessed by them. Appoo Yapa maintained to the last, the same indifference which he evinced at the trial, and his execution produced little effect upon the spectators.

On another occasion, when a prisoner was asked in the usual form, if he had any cause to show why sentence of death should not be passed upon him, he replied that he was quite contented to die, and did not wish to avoid it, because he knew that in his next stage he would pass a life of ease and quiet, and have all his wants supplied, as he should become a coffee-bush, and would thus have plenty of good water, bear abundant crops of the berry, and consequently be taken the greatest care of, without any personal trouble, or inconvenience.

On a recent occasion, two high-caste Cingalese men were condemned to suffer death at Colombo, for murder; each of them confessed the crime, and one of them appeared to be somewhat impressed with the heinousness of his offence. But the other one evinced great hardihood, and said, when the rope was around his neck, that immediately the breath had quitted his body, he would be born again as a demon, and torment the moodliar through whose endeavours he had been apprehended, and kill his wife and children; and, after satiating his vengeance in that form, he would die, and his soul would inhabit the carcase of a rich man, and in that capacity he would oppress the poor and needy, or, as the wretched criminal expressed himself, "suck the blood of the people."

In addition to these facts, we are supported by the admission of Lord Torrington, who says, "The dread of *transportation* among the natives is almost greater than that of death."—Blue Book, p. 297.

Under such circumstances, with such convictions of their future state, need we pause to consider, if death can be any punishment to the felon, or be a warning to the spectators—or again, if the *evil* it occasions to the former exceeds the *good* he anticipated from his crime. On the contrary, death is looked upon by such, in nine cases out of ten, as the entrance into a state of existence of a more blissful nature than that which they have hitherto enjoyed; and their anticipated happiness consists in the expectation of passing into a form, where all their animal or natural wants will be supplied with little or no bodily exertion.

From this we draw, as a very natural conclusion, that the greatest and most terrible punishment which could be inflicted upon a felon, who is a follower of Buddha, and one of this inert nation, would be perpetual slavery in the island, where he should be compelled to work for his bread; and the labour, which we would propose to subject such an one to, would be the repairing of the ancient though dilapidated tanks, and the formation of roads, to open out the resources of the colony.

Many of the treatises written upon the principles of criminal law concur in regarding perpetual slavery as a most effectual punishment for the criminal, and most wholesome terror to the spectators.

In this belief, so far as the heathen natives of Ceylon are concerned, we most fully concur; repeating, however, *that we are no advocates for the total abolition of capital punishment.*

We must also admit, as is apparent, that the partial modification we have suggested is a question surrounded with difficulties; yet it is one, as we submit, which is worthy the consideration of statesmen, particularly of Sir Robert Peel, owing to the large share he has had in amending the criminal code. The question we propose is whether it may not be advisible so far to modify the law, as to enable the colonial judge to pass sentence of perpetual slavery, or hard labour in the colony, instead of death.

CHAPTER VIII.

Encouragement given by the sovereigns of Lanka-diva to science and literature—The Cingalese language—Education—Native literature—Poetical specimens—Tradition of the king and poet—Gasco, the poet-lover of the queen—Musical instruments—Musicians—Sculptors—Painters—Lacker-painting—Casting in metal—Ivory carving—Carved and inlaid woods—Goldsmiths—Lapidaries—Anecdote—Blacksmiths—Weavers—Potters—Architecture—Palace at Kandy—Ecclesiastical architecture—Healing art, chemistry, surgeons—Diseases prevalent in Ceylon.

The sovereigns of Lanka-diva adopted the judicious plan of giving every encouragement to those who devoted their time, either to the advancement of literature, or science; and in the native annals, accounts are to be found, wherein are set forth the revenues, which were appropriated by the monarchs, for the reward and maintenance of men of talent. One curious poetical composition, dedicated to the monarch, has a species of commentary attached to it, in which the author informs us, that his munifi-

cent patron, the king, had bestowed upon him, in consideration for the time which he had devoted to the composition of the poem, the command and revenues arising from a certain district, for his life.

Many of the sovereigns were noted for their learning, and in a native work, called the Ratnacara, are enumerated the attainments of Prackramabahu the Third,* who reigned in the thirteenth century, and was celebrated alike for his piety, and mental acquirements. From Cingalese records we learn, that Prackramabahu was thoroughly well versed in Religion, History, Physics, Rhetoric, Grammar, Poetry, Oratory, Agriculture, Philology, Astronomy, the Occult Sciences, War, Jurisprudence, Natural History, and Music. The fame of this Prince's learning extended to the continent of India, in consequence of which several disputes, that arose between foreign sovereigns were referred to him for arbitration, and his daughters were sought in marriage by their sons.

Presuming that many of the above sciences were but imperfectly understood by the Cingalese, yet the mere mention of them is sufficient to prove the enlightened state of a nation, which at that remote period could thus evince a thirst for, and just appreciation of, intellectual knowledge and mental attainments.

It is deeply to be deplored that for several centuries, the Cingalese have been retrograding in all

* This king is known to many Oriental scholars by the cognomen of Kalikala, but he is more generally called Prackrama.

which appertains to a high state of civilization; for, that at an early period of, if not anterior to, our era, they had made considerable advances in the arts, sciences, and literature, is clearly proved by foreign, as well as native historical records, and the remains of ancient grandeur extant and dispersed over the island. Would it be possible for history to produce an account of an European sovereign during the thirteenth century, who could be said to surpass, or even equal in learning, the Cingalese monarch Prackramabahu?

The native sovereigns supported colleges for the gratuitous education of their people, built and endowed hospitals, and asylums, for the relief and refuge of the sick and destitute, appointed medical practitioners, who received fixed salaries, to attend to particular districts, and administer relief to all, who might require their aid, for the amelioration of those ills to which suffering humanity is liable. Although many of the kings devoted much of their time to the affairs of state, and the welfare of their subjects, their leisure hours were frequently passed in studies, tending to enlarge the mind, and strengthen the intellect. Thus we read, that in the fourth century the monarch, Jettatissa, excelled in the sculptor's art, that his successor was thoroughly acquainted with medicine, and wrote a treatise on the healing art in Sanscrit, which is still extant, and most highly prized. The greater number of their monarchs were deeply versed in their system of theology, their native literature and

erudition, whilst many of them were poets, and painters.

The decline of a high state of civilization, in all countries, is generally attributable to internal commotions, or warfare with foreign powers; thus it has been in latter ages with Ceylon; the rulers being harassed with frequent rebellions, invasions of pretenders to their thrones, and wars with European states, had neither inclination nor opportunity to devote attention to the cultivation or pursuit of science, literature, and the industrial and fine arts; and the emulation of the people not being excited by the approbation and rewards, which had been formerly bestowed by their monarchs, gradually ceased to feel an interest, or desire to excel in, those pursuits which aggrandize a nation; and, as a natural consequence, when not engaged in warfare, sank into a lethargic state.

Since the island has been ruled by the mild government of Great Britain, seminaries and schools have been established for the education of the natives, and every endeavour has been made to arouse them from the comparative state of semi-barbarism and indolence, into which they had gradually fallen. The result, upon the whole, has been successful; nevertheless, much still remains to be done, and the most strenuous exertions are requisite, before the mass of the people can be made to comprehend the value of, and advantages attendant upon, industrious habits, and a liberal education. Necessarily this must be a work of time, but even the most san-

guine can never hope to behold the arts, sciences, and learning, cultivated and flourishing in Ceylon, to the extent which they formerly did, under the native rulers.

The Cingalese language is most euphonious, the compound words extremely significant, and the grammar regular, although complicated. Some authors have asserted that the national language of Ceylon resembles that of Siam, but this is incorrect, as the root of the Cingalese is evidently taken from the Sanscrit. The colloquial language is not the same as that which is used in the native literature, which is designated Elu, or high Cingalese, and is only understood by the educated. The talented author of the Cingalese dictionary, Mr. Clough, states his conviction, that the Elu was the national language of Lanka-diva, previously to the conquest of the island by Wijeya, but whether the Elu resembles the dialect which is now spoken by the forest Veddahs, we are unable to determine.

The Cingalese employ distinct modes of expression, when addressing their superiors, priests, and equals, and it has been aptly remarked, that their language appears to have three vocabularies. They use also what they call a high and low dialect; the former is especially used in Kandy, and frequently when a native of the lowlands is called upon to translate, he will confess his inability to do so, saying, "the language is too high for me;" but the natives of the high lands generally understand the low dialect of the maritime provinces.

The greater number of the males can both read and write, but until our government established seminaries for their education, their own language was the only subject the majority of natives in the interior were conversant with. We regret to say, that among the female portion of the community, education is uncommon, and too frequently women of the highest caste are unable either to read or write. Schools have been established for their gratuitous instruction, but a prejudice exists among the higher castes against sending their female children to these establishments; although the lower orders, from a mercenary feeling, allow their offspring to attend the schools, as they are made efficient needlewomen, and consequently at an early age can contribute towards the support of their parents.

The written characters of Ceylon are of two distinct species, the letters of one are of a square form, and are found inscribed on many stone tablets of great antiquity, which are dispersed over the island —this kind of writing is called Nagara, but unfortunately it has been obsolete for ages, and the key of its alphabet is buried in the tomb of the past. Could the inscriptions be read which are found on many monumental tablets in Ceylon, they would undoubtedly prove most interesting to the scholar and antiquarian, and would elucidate and connect facts in history which are now wanting. It has been asserted that in some parts of India inscriptions have been found, the letters of which bear a

strong resemblance to the Nagara; if this be correct, most valuable service has been rendered to the antiquarian scholar by Mr. Prinsep, who, in 1837, published in the Asiatic Journal of Calcutta, an alphabet of the letters which are employed in several inscriptions that are scattered over India.

The written characters, which are now used, are of a round form, particularly neat, clear, and elegant, and the letter of an educated high-caste native is a perfect specimen both of caligraphy and composition. The national mode of writing is upon the leaf of the palmyra palm, which is cut into slips of a convenient size, the letters are inscribed with a short-pointed iron style, and the writer supports the leaf on his left hand, whilst writing; when the epistle is concluded, they rub over the characters a dark-coloured solution, which is prepared from charred gum, and this blackens the letters, and renders them distinctly visible.

All books are in manuscript, written upon the leaves of the tala, or talipot-tree, and those leaves, which are intended for the purpose, are first thoroughly dried in the sun, and then cut into slips from two to three inches in width, and from eighteen to twenty-six in length. The covers of these books are made of thin pieces of timber, which are neatly ornamented, either by lackering, gilding, or painting; holes are drilled about three inches from either extremity, through leaves and boards, and into these orifices, string, made from the fibre of the cocoa-nut, is passed and loosely

tied. It is said that the leaves of some of the ancient native books are composed of thin plates of copper, but as we never saw one we cannot vouch for the veracity of this statement.

The talipot leaf being imperishable, and the solution, which is rubbed over the characters, preserving it from the attacks of the insect tribe, works of extreme interest and antiquity are handed down from generation to generation. Books are still extant in Ceylon in most excellent preservation, which are dated antecedent to our era; and the accredited historical records of Ceylon extend over a space of twenty-three centuries. These annals give a copious account of their sovereigns, the construction of magnificent cities, temples, dagobahs, and tanks, the remains of which are still to be seen in the island, and the inscriptions upon them, fully corroborate the historical records.

Many works have also been written, which profess to be the history of Ceylon, prior to the invasion of Wijeya, and the Rajah Walia asserts, that the island was inundated and reduced to one-half of its former size, about the time that our most eminent chronologists believe the deluge to have taken place. This coincidence is most remarkable, especially when we combine the annals of the Chinese of that date, which state, that during the reign of the Emperor Yaou the deluge occurred; which statement will be found in the writings of Confucius, their celebrated philosopher of antiquity.

All Buddhistical and religious works are written

in the Pali or Sanscrit, and some of the Upasampadas, or chief priests are good scholars, and thoroughly well versed in the literature of their country. Among these works are to be found what are termed Buddhistical revelations, which contain an account of the creation of the world, the fall of man, &c., and which, strange to say, in some particulars coincide with the Mosaic account, as the tree of life is mentioned. The Cingalese have works also upon the geography of their island, astrology, the origin of castes, grammar, medicine, jurisprudence, natural history, and philosophy.

The phraseology of their poetical compositions does not accord with our ideas of fine composition, as they indulge in unnatural comparisons, and are partial to extreme intricacy of style. Some of the poetical writings are regarded as chèf-d'oeuvres, because they admit of many readings; thus, whether they are read from the left to the right, in columns, or crossways, they will still afford intelligible meanings. The most learned poets introduce into their compositions, both Pali and Sanscrit, and a composition to be perfect, according to Cingalese notions, ought to have the number and position of the letters in each line to correspond.

The following enigma in verse was composed by one of the native kings, Kumara Dhas, a prince of great learning, who reigned A. D. 517, and both riddle and answer are looked upon as masterpieces, as the number and position of the letters in the original, in both enigma and reply, strictly agree,

the latter being written by Kalidhas, the celebrated poet and friend of the monarch. Naturally in translation the peculiar beauty is lost, but we give it as a curious and interesting poetical specimen :—

The riddle of Kumara Dhas :—

> " By beauty's grasp in turmoil, uncomposed
> He is kept a prisoner, but with eyes unclosed."

The elucidation by the poet Kalidhas : —

> " Although closed at night, the lotus keeps the bee
> The dawn will see him gay, unhurt, and free."

The circumstance which occasioned these lines is thus recorded in the native annals; the king was in the habit of visiting a courtezan. celebrated alike for her wit, beauty, and captivating manners, and one evening, whilst in her company, remarked a bee alight on a pink lotus, which closed upon, and imprisoned the insect. The monarch immediately wrote the two lines on the wall, intending to compare his own situation with that of the captive bee, as he was enthralled by the woman's wiles; stating that whoever would complete the stanza should have any request granted which they might choose to prefer.

Shortly after the monarch quitted the courtezan's abode, and Kalidhas, who was also in the habit of visiting the woman, entered the house, and, seeing the writing on the wall, immediately concluded the verse in the same style. The wretched woman, to obtain the promised reward, murdered the poet, and buried him under the floor ; but when the monarch

saw the reply, he immediately recognised the style and writing of his favourite Kalidhas.

The murder was discovered, the corpse disinterred, and, by order of the king, a most magnificent pile was prepared, whereon the body was to be burned with all the rites and ceremonies which belonged solely to royalty. When the funeral pyre was ignited, the grief and mental agony of Kumara Dhas, at the loss of his friend, overcame all other feelings, and he rushed into the flames, and was consumed with the body of the poet, Kalidhas. History also records that the five queens of Kumara Dhas voluntarily immolated themselves on the same spot shortly afterwards, and we believe this to be the only record of royal widows in Ceylon sacrificing themselves at the tombs of their spouses.

The poet's works which are the most voluminous, and in vogue amongst the Cingalese, are those of Gasco, a Portuguese, who was taken prisoner by the Kandians when a child, and subsequently became a great favourite with the king, Rajah Singha the Second, who made him his prime minister, or adikar. His poems have many of the defects we have alluded to, as the construction is intricate, the meaning obscure, and the arrangement confused ; nevertheless some of his lines, addressed to the queen, possess power and feeling. Gasco excited the jealousy of the king, as the queen evinced undue fondness for the adikar, and the unfortunate poet-lover, whilst in the vigour of manhood, was condemned to death ; we believe justly, as the follow-

ing lines, which he addressed to the queen, after his condemnation will prove :—

"Those thou hadst smiled on found a tomb,
Whilst love requited lights my doom,
Not for soft look, nor low-breathed sigh,
I boldly dared, and now justly die." *

The poetical compositions of the Cingalese are generally sung or recited in a species of recitative, the most favourite tune being one which is designated "horse trotting," from the fancied resemblance of the air to the sounds produced by the horse when trotting. The singer usually accompanies himself upon a drum, or tomtom, producing sounds most dissonant to European ears, although the natives evince the most intense delight, whilst listening to these inharmonious noises, "for nought," they say, "is so soothing as sweet poetry, when sung to the accompaniment of the dulcet and melodious udakea." †

The native musical instruments consist principally of various kinds of drums, or tom-toms, of different shapes and dimensions, which are either struck with the fingers, or sticks; one particular sort of tom-tom is only used in the temples and for

* This translation was made from the original, by one of the best Cingalese scholars of the present day.

† So desperately annoying to Europeans were "the dulcet sounds of the sweet udakea" found to be, that a local ordinance was promulgated, forbidding the natives to beat this melodious instrument in their dwellings between the hours of eight P. M. and eight A. M., without a licence.

religious ceremonies. The frame-work of these instruments is either composed of wood, or brass, and they are covered with deer's skin. The Kandian pipe, or Horanawa, sends forth shrill notes, which are a strange combination of the sounds produced by the Highlanders' bagpipes and the whistle of a locomotive engine ; the mouthpiece of this instrument is made from the talipot leaf, and the remaining parts are composed of jack-wood and brass.

The other native wind instrument is made from the chanque shell, the extremity of which is ground down and formed into a mouthpiece, and this instrument, when performed upon by a man rejoicing in strong sound lungs, sends forth a volume of sound, which almost deafens the unfortunate and unhabituated listener. A facetious friend of ours declares that the music of the chanque shell can only be compared to the bellowings of an enraged buffalo, alternated with the howling of a hungry dog, tantalized with food placed just beyond his reach.

The Cingalese use but one description of stringed instrument, and this a rude kind of two stringed violin, the body of which is formed of the moiety of a cocoa-nut shell, highly polished, and drilled with holes, on which the skin of the guana is stretched, by way of sounding-board. One string of this instrument is made of horse-hair, and the other of a coarse description of flax ; the strings of the bow are of the former material, to the extremity of

which two bells are attached. The sounds produced from this machine are extremely weak and unpleasing; nevertheless, it is a great favourite with mendicant musicians, with whom it is principally in use, who wander through the country, seeking a precarious subsistence by the exertion of their musical abilities.

As sculptors, the Cingalese evince much taste and judgment in the disposition of the drapery; and, although the anatomical proportions of the figures are frequently incorrect, still the effect produced is generally good, and many of the statues of Buddha denote alike majesty and benevolence. Some of the statues are of gigantic proportions, and, as it is the custom to colour these images, many of them present a most pleasing and animated appearance; it is also the practice to give a pupil to the eye, which is considered a mystical operation, and is performed in the presence of the priests, with much ceremony. Immediately after the completion of the eye, the artist presents offerings to the god, as he then, and not till then, regards the image as the representative of Buddha.

Most singular does it appear to us that a being gifted with reasoning powers should fall down, and worship the image which is the work of his own hands! Artists are only allowed to depict Buddha in three attitudes, namely, either seated cross-legged, reclining on the left side, or standing with one hand raised, as if in the act of advancing, and the attire is invariably the priestly robes; and, were an artist

to attempt the slightest innovation upon these established rules, it would not be countenanced, but his act would be regarded as one of impious presumption.

The Cingalese are not proficients in the painter's art, being unacquainted with the effects of light and shade, and the rules of perspective. They use but few colours, which are of the most brilliant nature, and these preparations retain their bright hues for a lengthened period: red, yellow, dark blue, black and white, are the principal colours used, and these pigments are invariably mixed with a large proportion of gum.

It was affirmed by a Kandian scholar, that formerly the art of oil-painting in all its branches was understood by the natives, but, if this be correct, it is no less certain that their previous knowledge is now entirely lost, as they manifestly evince at the present day total ignorance upon this branch of the fine arts. The aim of a Cingalese artist appears to be gaudiness of effect, and, although the human figure is rarely drawn correctly, yet, as they blend their colours judiciously, and copy the attire correctly, their paintings please the eye, and are valuable, as depicting faithfully the habits and national costume.

The Kandians excel in the art of lacker-painting, and bestow extreme care in preparing the lacker, which is procured from a shrub, found in almost every part of the island, and is called by the natives *kappittia*, the sap of which exudes, and coagulates

upon the branches; this gum is gathered, and purified with extreme care: after this operation it is dried, placed in a cotton bag attached to a stick, and held over a strong fire until the *kappittia* is melted, which is allowed to drop through the cotton, whereby it is cleansed from all impurities, and extraneous matter; thus refined, the resinous substance is exposed in a shady spot to harden.

The natural colour of the *kappittia* varies from a clear pale gold to a muddy brown, but the natives artificially prepare four distinct hues, namely, green, yellow, red, and black, and their mode of amalgamating the colouring matter with the softened resin is by repeated blows from a wooden mallet.

The Kandians are peculiarly expert in this art, and many of the designs traced by them upon the various articles which they lacker, are extremely beautiful. In the chief's houses the wooden pillars supporting the roofs of the verandahs are oft-times thus adorned, and it is the custom to ornament spears, bows, arrows, walking-sticks, boxes, covers to books, and fans in this manner. The brilliancy of the colours, and durability of the lacker, are extreme, being coequal with the article thus ornamented.

The mode of applying the lacker is remarkably simple, the artist using as a spatula the thumb-nail of his left hand, which he allows to grow to a great length, for the purpose; when about to exercise his calling, the artist ignites a charcoal fire in an earthen vessel, and seats himself on the ground

near to it; he then places conveniently around him portions of the various colours of the kappittia, and a small cane, to one end of which he attaches a portion of the particular coloured resin he desires to heat; he has also near at hand a piece of the leaf of the palmyra palm, which is used to polish the newly-lackered article.

The ware about to be ornamented is first carefully cleansed, the design is then traced upon it, after which it is heated; the kappittia is warmed and drawn out into filaments of various sizes, and applied with the thumb-nail to the heated article, to which it instantaneously adheres: when the whole surface is covered, the artist uses the palm leaf, which removes all inequalities and imparts a brilliant polish. It is impossible to describe the delicacy of some of their intricate designs, or the skill and good taste which are evinced by the first-rate artists. We are not aware if this resinous substance* has been introduced into Great Britain, but we should presume that it might be most beneficially used in many of our manufactures.

The Cingalese most perfectly understand the art of casting figures in metal, and there is at Kandy a copper statue of Buddha the size of life, which would not discredit an European artist of high standing. We have in our possession a brass image of Buddha seated, about six inches in height, both

* For the information of those who may wish to try an experiment, we inform them that the botanical name of the Kappittia is *Croton lacciferum*.

the proportions of the figure, and the neatness of the execution are most admirable.

Some of their ivory carvings are peculiarly beautiful and chaste in design, but we regret to say this art is falling into decay and disuse, as at this period in the Kandian districts alone is the ivory carver's calling practised, and this but rarely. The most perfect specimen of ivory carving, which we saw during our sojourn in Ceylon, was the representation of a cocoa-nut palm in flower; the graceful leaves hung pendant over the clustering blossoms, which drooped elegantly from the slender stem, and the former being imperceptibly attached to the latter by rivets, when this fragile handiwork was held in an inverted position, the leaves fell enclosing the blossoms. This delicate specimen of art was about eight inches in height, and the proportions in every respect were strictly correct.

The Kandians formerly used drinking-cups of ivory, which were so extremely thin, as to be rendered perfectly transparent and pliable; a friend having one of these remarkable vessels in his possession, we were most desirous to obtain a similar specimen, but to our dismay were informed by a Kandian chief, that he knew but of one old man, living in the interior, who could fabricate these curious cups, and that he was too ill to work. A short time afterwards we heard of the death of the old man in question, and with him the art is said to have died, as he refused to impart his secret to any living being, and we can only hope for the sake of

posterity, that our informant had been misled in this respect.

Many beautiful specimens of carvings in wood are to be found in Ceylon, and the artisans of Galle are peculiarly expert in this branch of art; ebony chairs, couches, and jewel-caskets, are most elaborately and deeply carved, and the designs, which in many instances consist of fruits and flowers, are bold and excellent. The wood most prized by the native and European inhabitants of Ceylon is a peculiar close-grained timber with stripes, which vary in colour from a bright light brown, to a shade which approximates closely to an ebon hue. This wood is called Calamander, and the enormous prices, which are given for well-carved articles of furniture manufactured of this timber, would astonish many of the uninitiated. Like all else in Ceylon, the art of carving in wood is fast falling into decay, and now we never find executed by modern artists, the same exquisite description of delicate tracery, which is to be seen upon the wooden pillars, supporting the roof of the Audience Hall of the former Kandian monarchs, now used by us as the Court House.

At Galle are also manufactured those exquisite inlaid articles, which far surpass any specimen of Tunbridge ware that has yet been produced— ivory and various coloured native woods, are inlaid upon ebony, and as the designs are well defined, the effect produced is magnificent. Tables of various sizes are manufactured of ebony, whose centres are

composed of these woods; the edges and pedestals of these exquisite specimens of handicraft, are usually most elaborately carved.

This manufacture is most tedious, and, as the Cingalese are generally extremely indolent, and do not practise a division of labour, it frequently happens that one man will take from three to six months to complete a small occasional table for which he will receive a hundred rix-dollars, or seven pounds ten shillings of our money; and we knew an instance of one, who held a high official appointment, having been compelled to wait a year and a-half for a loo-table, for which he paid thirty pounds. The great drawback to the exportation of these decorative articles of furniture is, that the inlaying is extremely liable to start, the seams to open, and the wood to warp, when subjected to the atmospheric variations of an European climate.

The native jewellers evince considerable taste, and some dexterity, in their gold and silver work; we have elsewhere remarked upon the great delicacy and beauty of the filagree work decorating the gold and silver pins, which confine the ebon tresses of the native women; and the apparatus used for the manufacture of trinkets is of the most simple and portable description. It is customary for the goldsmith to receive a certain portion of either of the precious metals, and to manufacture the required articles upon the premises of his employer,* and squatted in the verandah, the artist

* This custom is adopted throughout the East, as the natives

arranges around him the following simple implements of his calling,—a round earthen vessel filled with charcoal, a bamboo blow-pipe wherewith to arouse the fire, a small clay pipe, one end of which is adjusted near the centre of the fire, and through which the artist directs the blast of the bamboo blow-pipe, a few crucibles formed of the fine clay of the white ant hills, some three or four small hammers, a pair of tongs, files of various dimensions, an anvil, and a few small pointed brass and iron rods, of about two inches and a-half in length; and these are the only tools which are used by the natives for the most elaborate and delicate designs.

When a steamer arrives at Point de Galle *en route* to China or Calcutta, the goldsmiths flock on board, each one striving to be the first to bid for the spare sovereigns, which the passengers may be inclined to exchange for rupees, for nearly the greater portion of the precious metal, which is manufactured into trinkets, has originally been the current coin of the realm of Great Britain. Gold will frequently bear a high premium, and during our residence in Lanka-diva, we have known sovereigns, on which were the impress of the dragon, sell at a high premium, fetching twelve rupees, or twenty-four shillings,* whilst those which bore the

are in the constant habit of alloying both gold and silver to an extent which is most prejudicial to the interest either of purchaser or employer.

* In Ceylon, the value of the rupee is fixed at two shillings; whilst in India and China the value constantly varies.

impress of our gracious Monarch's head, were invariably sold below par, being frequently valued at nine, or nine and a-half rupees. The natives give as a reason for this capricious value of the respective coinages, "That the dragon sovereign got silver inside, Victoria sovereign too plenty copper have got," meaning, we presume, that the former is alloyed with silver, the latter with un undue proportion of copper.

The precious stones which are found in Ceylon are numerous, and a fine Kandian ruby will fetch an enormous price. The finest coloured and most perfect gems never leave the island, as the chiefs and moodliars give immense sums for them, and either a ruby or cat's eye of fine colour, without defects or flaws, is valued at a much higher price, than it would produce in Europe. In no part of the world are cat's eyes found to equal those which are produced in Ceylon; we have seen one, set in a little finger ring, which was perfect in every respect, and, although the gem was small, was valued at £75.

The native style of cutting precious stones is not good, arising probably from the fact, that the lapidaries have had comparatively little practice, as during the native monarchy, it was the fashion for the king and his court to wear all the precious stones uncut. Some images of Buddha are carved out of precious stones, and in the Dalada Malagawa at Kandy are to be seen small figures of the god carved out of cat's eye, amethyst, and rock crystal—the natives use the latter also for the lenses

of their spectacles, and many ornamental purposes.

The traffic in precious stones is principally confined to the Moormen, who are excellent judges of the value of gems, and are great adepts at frequently palming off as most valuable, stones replete with defects, and pieces of coloured glass. Whilst at Point de Galle, a friend called upon us to request the loan of sundry dozens of quart bottles, as he had just purchased a hogshead of "Bass's Pale," and desired to bottle the refreshing beverage forthwith. We expressed our deep regret at being unable to comply with his request, as our servants had lately caused the empty bottles to disappear, *avèc une vitésse vraimènt extraordinaire*, and those which did not evaporate bodily, were broken through their negligence.

"And are you *green* enough to believe all this humbug?—don't you know that your fellows steal your bottles to sell them?"

"Well," we replied, "but they cannot make use of broken ones."

"Never more mistaken in your life; they sell all the broken to Moormen, who select the clearest pieces, cut, and pass them off upon the unwary traveller for emeralds."

Upon inquiry we found this to be correct, and our Appoo told us in his broken English, "*That Moorman buy bit bottle, cut, and sell steamboat gentlemans, who tink bit glass plenty good.*"

Therefore, if any of our perusers have made the

overland journey to or from China or Calcutta, and have been induced to purchase at Point de Galle a curious massive gold ring, in which is set a remarkably fine emerald, or a gem somewhat darker than an emerald, we advise him, or her, as the case may be, to submit the same to a lapidary's inspection; from whom he may possibly learn, to his extreme satisfaction, that he has paid a good round sum, and has been displaying to the admiring gaze of his numerous friends and acquaintances a fragment of a green bottle, which, in all probability, once contained, before such fragment was encircled with the precious metal, *liquid gold*, under the cognomen of Bass's pale ale.

The Cingalese are tolerably skilful blacksmiths, and we have seen produced by them, door-locks and hinges, gun-locks and barrels, the workmanship of which far surpassed anything of the description, which is manufactured by our continental neighbours. As all iron and steel articles are peculiarly liable to rust in Ceylon, the natives adopt the following simple preventive; they spread a thin coating of bee's wax over the articles, which most effectually preserves them from corrosion, even should the implements be exposed to damp. The natives state that they learned the art of manufacturing gunpowder from the Portuguese, and, although they never attempt to granulate it, the gunpowder made by them is tolerably good, and explodes strongly.

The loom used by the natives is of the most pri-

mitive, and rudest construction imaginable, and we have been informed that it exactly resembles that which is to be seen in many parts of India: the weaver sits upon the ground, and generally a hole is dug in the earth for the reception of his legs and feet. The cotton cloth of which the priests' robes are made, is invariably of native manufacture, but since the Cingalese have had intercourse with Europeans, all other classes, even the poorest, endeavour to obtain calicoes of our manufacture; although the texture of the native cloth is coarse, it far surpasses our own, for strength and durability.

The Cingalese potters, or earthenware manufacturers, have not yet learned the art of glazing their wares, and, although all the vessels are made of a coarse red clay, the beauty of the antique classical forms, of many of their chatties and vases, frequently causes the mind to revert to the remains of Greece and Rome. The mode adopted for the manufacture of his wares by the Cingalese potter is simple enough, consisting of three articles, a flat stone and wooden mallet, and a circular board or stone of some twenty inches in diameter, working horizontally upon a centre pin, on which latter is placed the prepared and plastic clay. Several hamlets near Hangwelle are inhabited chiefly by potters, and it is the custom amongst them when the eldest son marries, for his father to present him with the stones, called *koo-dao-galle,* which will last with ordinary care for half a century. In many other parts of Ceylon are also to be found artisans congre-

gated, who follow a particular calling—thus, in Galle, we find the best inlayers and carvers; at Caltura the most skilful lapidaries; at Morottoe the most clever carpenters and cabinet makers; whilst in Kandy alone are the lackerers and ivory workers to be met with.

The domestic architecture of Ceylon is of a most unassuming character, owing possibly in a great measure to legislation, as during the Kandian monarchy the chiefs were only permitted to build or inhabit dwellings of one story in height; none save the chiefs and nobles were allowed to use tiles in roofing their dwellings, the mass of the people being compelled to thatch them, and plaited cocoanut leaves were then, and are still generally used for the purpose. The abodes of the chiefs and moodliars are built in gardens, and are in the form of a hollow square; the front and back of the dwelling being protected from the sun's rays by verandahs, which are supported by wooden pillars. The eating-room usually runs across the full width of the house, on either side of which are the smaller and sleeping apartments, which communicate one with the other. The domestic offices and servants' apartments being small detached buildings, which are situated in the rear of the dwelling.

These habitations are generally built of kabook, their floors are composed of chunam, and the walls are whitewashed; under the native kings, however, lime was not permitted to be used in any buildings, save the temples and royal palaces. The abodes of

the poorer classes are small huts, the walls of which are constructed of mud, which are plastered within and without with a peculiarly white clay—the floors are composed of a mixture of cowdung and clay, the natives declaring the former to be most efficacious in keeping away insects.*

The only tolerably perfect specimen of a royal dwelling to be seen in Ceylon is at Kandy, and this we regret to say is fast falling into decay, and has been most wantonly defaced. This edifice must formerly have presented a most imposing appearance, as it covered a considerable space, the front of the palace exceeding eight hundred feet in length. At one extremity, is still to be seen the octagonal tower, on the balcony of which the king used to exhibit himself to the gaze of his subjects, on certain stated occasions of public rejoicing and festivity. There still remain some beautiful carvings in stone on the walls of the palace, and in the Dalada Malagawa, which forms part of the building; and no delicate chiselling of Greece can surpass that which ornaments the stone framework of the doors. Upon the walls are carved numbers of elephants, suns, moons, and stars, which were the emblems and insignia of royalty.

Near the palace and in the centre of an artificial lake, which was constructed by command of the last king, stands a small building in the Chinese style, which was used as a pleasure-house by the sovereign

* We believe this assertion to be strictly correct.

and his queens; this is now used as a powder magazine. The town of Kandy was planned by the adikars, under the superintendence of the same monarch; its various streets run in parallel and transverse lines, one of them retains to the present day its original name of Malabar-street, which cognomen was bestowed upon it during the reign of Sri Wikrama, owing to the circumstance that the Malabar relatives and dependants of the monarch, were the exclusive inhabitants of this portion of the town.

The position of Kandy is both romantically beautiful, and sublimely grand, being surrounded by hills, which are clothed in rich verdure from their bases to their summits, and with mountains which vary in height from three hundred to two thousand feet.

The ecclesiastical style of architecture varies materially, as the Wihares or temples of Buddha strongly resemble the Chinese, whilst the Dewales or temples of the gods reminded the observer of Grecian architecture. Some ruins in the Hindoo style are occasionally met with in the island, and the rock temples, stupendous and magnificent monuments of man's ingenuity, enterprise, and industry, still remain to astonish the wondering beholder.* The Wihares and Dewales are generally buildings of one story; the exterior of these buildings is whitewashed, whilst the interior is adorned with

* These extraordinary excavations ought to be classed amongst the "wonders of the world."

paintings of the gods, many of which have a strong resemblance to the Egyptian deities. Near to every Wihare is a Dagobah, (or building which is said to enclose a particular relic of Buddha, such as a piece of bone, or one of his hairs,) which is invariably a bell-shaped monument surmounted by a small spire.

Knox alludes to some of the ancient religious edifices of the Cingalese in the following words: "Many of them are of rare and exquisite work, built of hewn stone and engraven with images and figures, but by whom and when I could never learn, the inhabitants themselves being ignorant. But it is quite certain they were built by far superior artificers to the Cingalese of the present day; for many buildings having been defaced during foreign invasions, none among the natives have had skill enough to repair them." It is most singular, that in a number of old buildings the arch is found without the principle of the arch, being formed of stones laid horizontally, which project one beyond the other on each side until they meet above; whilst, in comparatively modern buildings, the arch is to be frequently found regularly constructed with the key-stone.

The Cingalese practice and knowledge of the healing and chirurgic arts, according to European ideas, are very imperfect, and, as they consider handling a corpse to be the height of pollution, this prejudice alone has been sufficient to render it impossible for them, either to acquire, or possess, a correct knowledge of anatomy, or the structure of the human frame.

When a native practitioner is called in, a bargain is struck between him and the patient, or his friends. So soon as the stipulated remuneration is agreed upon, if the practitioner has any doubt of the probity of his employers, he requires that the fee, whether it consist of money, jewellery, clothes, or grain, shall be placed in the hands of a third person. The usual stipulation is, no cure no pay, but, where a practitioner is called in to a doubtful case, or where the patient is moribund, he invariably receives his fee in advance.

To be well-skilled in astrology, is a most requisite branch of a good physician's education, as he must be able by such knowledge to pronounce without hesitation, whether the disease owes its origin to deranged humours, or is a just punishment inflicted for crimes committed in a former stage of existence—in the latter case, the unfortunate patient is left to the mercy of the gods—in the former, the practitioner endeavours to bring the malady to its height, "*or ripen it*," after which he uses remedies for its cure.

Their medical works treat of five hundred and seventy diseases to which the human frame is subject, the greater number of which they represent to arise from derangement, or humours of the flesh, blood, skin, fat, bones, marrow, phlegm, bile, or wind. The physician's knowledge should therefore enable him to determine from what exciting cause, and derangement of what particular function, the disease has sprung. Occasionally he will take, pos-

sibly for effect, some hours to determine the name of the patient's complaint, and, when this very knotty point has been decided, he administers the remedy, for every practitioner prepares and administers his own medicines. It is their custom to prescribe and compound a great number of ingredients for the most trivial cases, which renders it somewhat difficult to decide which particular drug ameliorates or subdues the disease.

Their Materia Medica consists of numberless simples, and a few metallic preparations, such as arsenic in the form of white oxyde, and mercury, which is invariably mixed with oleaginous matter; gold, silver, and copper, are administered in the form of powders. The native chemical practice consists of distillation, preparing decoctions, infusions, extracts, oils, and powders.

Many of their practitioners are excellent oculists, and are thoroughly conversant with numerous medicinal drugs (unknown to Europeans) which produce a speedy effect in relieving ophthalmia. In Ceylon, ophthalmia is alike prevalent amongst human beings and animals, but there is one form of this distressing complaint which is solely confined to quadrupeds. A minute worm is either engendered or received into the watery humours of the eye, which causes the eyeball to enlarge: as soon as the swelling subsides, the colouring matter of the pupil assumes a bluish tint, and total loss of vision speedily ensues. The vegetable remedies used by the natives appear to cause the animal acute pain,

but, when they are judiciously applied by a skilful practitioner, invariably restore the vision, and effect a complete cure.

The surgeons are extremely dextrous in opening boils, from which both Europeans and natives suffer alike severely in Ceylon, and they understand cauterizing and phlebotomy. We have been informed that when a native surgeon amputates a limb, the operation is performed with a knife, which has been heated to a dull redness.

As we never beheld the operation of reducing a dislocation, we are indebted for the following narrative to one who did, and upon whose veracity we can place reliance:—"During our journey, one of the coolies fell down, and dislocated his ankle joint. On reaching the next village, the surgeon was sent for, who, after a careful examination of the injured limb, ordered the patient to be assisted to a plantation of cocoa-nut trees, and some coir, or rope, to be brought to him. He then placed the patient against a tree, to which he securely fastened him by the shoulders, whilst the foot of the injured limb was tightly attached by a noosed rope to another tree. Through the noose, the surgeon passed a short, but strong stick which he repeatedly twisted until the rope was completely tightened, and the limb stretched out to its fullest extent; he then suddenly withdrew the stick and allowed the cord to untwist itself. The patient, who had bellowed and squealed like a mad wild dog during the operation, was then released, and upon examination the

joint was found to be reinstated, and, after a few days' rest, the patient regained the perfect use of his foot."

Those complaints from which the natives of Ceylon principally suffer are ophthalmia and severe cutaneous diseases, both elephantiasis and leprosy * being constantly met with in their most malignant forms, and Doctor Davy states that there is scarcely one disease of the skin, which is mentioned in Doctor Bateman's Synopsis, that he has not seen an instance of amongst the Cingalese. Fever, ague, diarrhœa, dysentery, cholera morbus (which latter proved most fatal in Jaffnapatam during 1846), and diseases of the brain † are likewise extremely prevalent, and attack alike the native and European.

There is an extraordinary feature in the fevers of Ceylon, as the symptoms differ materially in the highlands and lowlands, and we cannot do better than quote the words of Dr. Davy, who writes, "The fever of almost every year and season, and place, has something peculiar to mark it; in the endemic of one place or season there may be a strong tendency to delirium, in that of another to intermission and relapse, and disease of the spleen: in that of a third to change of disease, from fever to dysentery." And it is dysentery following fever, which usually proves fatal to numbers of our coun-

* Our government have established an hospital for the reception of those who are afflicted with this terrible malady.

† A lunatic asylum has also been established, which is superintended by a talented surgeon.

trymen. It has been remarked by many who have studied the medical history of Ceylon and India, that infectious fevers are unknown, as both the plague and typhus are never heard of to the eastward of the Indus.

There is a disease termed Beri-beria, stated by pathologists to be almost peculiar to Ceylon, and which, when it makes its appearance, causes great mortality amongst the natives, and baffles all the efforts of our medical men to arrest its progress. The nosological name given by Dr. C. Rogers to this disease is hydrops asthmaticus, and the symptoms are thus described by him, "This terrible disease commences with general debility and oppressed breathing, the extremities become distended with watery effusion, paralysis ensues, whilst other symptoms of dropsy display themselves, often running their course with great rapidity. There is frequently anxiety, also, with palpitation of the heart, and occasionally vomiting and spasms are present." We never heard of an European suffering from this disease.

CHAPTER IX.

The state of Ceylon anterior to the Christian era—Anooradhapoora, when built—Circumference of city walls—Native historical record—Account given by Fa-Hian, the Chinese traveller of the fourth century—Bridge of devils—Mode of shaping and ornamenting granite 2000 years ago—Unicorn known to the Cingalese—Maha-Wihare—Lowa-Maha-Paya—Ruwanelli Saye—Tradition—Glass pinnacle used as a non-conductor, A.D. 243—Abhaayagiri Dagobah—Toophaaraamaya Dagobah—Tanks and wells—Tomb of Elala—Rock temples of Dambool—Dimensions of the Maha Rajah Wihare—Decorations, paintings, and statues of the gods and kings—Curious descriptive inscription on the rock—Anecdote of the sacred water—Worship in the cave—Aloot Wihare—Maha Dewo Dewale—Smallest rock temple—Dimensions and decorations—Exterior of Damboola Galla—Summit of the rock—Ancient rock fortress of Sigiri—Ruins of a nunnery at Minigiri—Tradition—Dewinoowara, the city of the god—Ramayana, the oldest epic poem extant, commemmorates the conquest of Ceylon by Rama—Remains of antiquity seen around Dondera—The priest's tale—Antique statue at Belligama—Pollanarooa—Remains of tank, palace, religious edifices, rock temple, and colossal statues—Dagobah of the

golden umbrella—Stone roof—Ancient inscriptions—Mass of stone removed by men—Extraordinary piece of sculpture —Sanus, or deed of gift.

It is evident that, at a period anterior to the Christian era, Ceylon had attained a high state of civilization and refinement, whereof the gigantic ruins of Anooradhapoora and Pollanarooa (the former capitals of Lanka-diva), the stupendous tanks, religious edifices, and various other massive architectural remains, which are scattered over the cinnamon isle, bear ample witness. Bertolacci, in allusion to these evidences of high civilization, remarks, "We must therefore say, that the further we go back towards the remotest antiquity, we find this island rising in the ideas it impresses upon our minds, respecting its civilization and prosperity." In allusion to the tanks this author most justly remarks, "In this work we find then, incontestible signs of an immense population and an extensive agriculture. This gives us the idea of a very populous country, and of a flourishing nation."

In Mr. Upham's most excellent work on the "Sacred and Historical Books of Ceylon," after alluding to the beneficial influence, that the introduction of the mild tenets of Buddhism, had upon the Cingalese, he writes, "There is another point we can dwell on with pleasure, viz., the rapid and remarkable progress of the Cingalese in every branch of national refinement. They scarcely appear in these narrations to have entered on the career of civilization, ere we find them under Panduwasa and

his successors founding cities, building temples, and above all forming immense lakes for facilitating the operations of agriculture—*the true riches of a state.* These extraordinary excavations rivalled the most remarkable labours of antiquity, and were hardly surpassed by the kindred wonders of Egypt. The remains of these national monuments demonstrate an amount of population, and a state of prosperity infinitely superior to what exists at present, or has for a long period existed in Ceylon. Not less striking than these lakes are the vast mounds, temples, and mausoleums, which are generally adjacent to their borders, and the remains of which, at this present day, attest the former splendour of the state."

Believing as we do the veracity of the native historical records, relative to the former prosperity and grandeur of the isle, finding these statements are fully corroborated by the stupendous and magnificent architectural remains, which are to be seen on the bosom of Lanka-diva's verdant soil, we conceive it must be evident to all who reflect upon this interesting topic, that the forefathers of this people, whom for a lengthened period we looked upon as savages, were a civilized, and a comparatively refined nation, at a period anterior to the discovery of Great Britain, and her then semi-barbarous denizens. Although now, the greater portion of the native population of Ceylon, are too frequently indolent, ignorant, servile, and cowardly, their ancestors would appear to have adopted as mottoes for

their guidance, "Par sit fortuna laboris."—"Audentes fortuna juvat."

Tradition, supported by the native chronicles, asserts, that from the most remote periods of antiquity the plain on which the city of Anooradhapoora was built, was regarded as sacred ground, from the circumstance of the first Buddha of the present era, having visited the spot; when he found the place hallowed by the observance of the religious rites and ceremonies, which had been practised by preceding generations, in obedience to the commands of the Buddhas of former eras, who had also honoured and consecrated the spot by their presence. One of Buddha's commands forbids taking life from any creature, "From the smallest and most noxious insect up to man thou shalt not kill," and we believe, that few natives have sufficient temerity to kill any animal near the spot, which their records affirm had been sanctioned by the presence of their god Buddha; consequently, game of all descriptions abounds in the jungles around Anooradhapoora.

Anooradhapoora is first mentioned in Cingalese records about five hundred years before the Christian era, where it is stated to have been then a village, which was presented by the King Panduwasa to his brother-in-law for a residence. In the same century, this monarch's successor determined to make this spot the capital and seat of government, which it continued to be, except during the reign of an usurper, until the eighth century, when the

seat of government was transferred to Pollanarooa. Anooradhapoora was known to Ptolemy, and may be found correctly placed and marked in his map, under the name of Anuragrammum. In succeeding centuries, various relics of Goutama Buddha were brought here, and magnificent Dagobahs were erected for their reception, and a branch of the Bo, or sacred tree, under which tradition asserts he had reposed, was planted.

After Anooradhapoora had ceased to be a capital, the monarchs deemed it a paramount duty to keep the various religious edifices in repair, and this custom was observed until the commencement of the thirteenth century, when the invader, Maagha, governed Ceylon, during which period he demolished many of the religious and public buildings, and attempted the destruction of the native historical records. Superstition appears to have instigated the King Panduwasa in the selection of Anooradhapoora for the capital, and, when the seat of government was removed in after ages, it is to be presumed that all the chiefs and most wealthy inhabitants followed in the monarch's train.

From historical records we learn, that the final desertion of the city, its attendant decay, and present desolation, arose in a great measure from the unhealthiness of the neighbourhood, which was principally attributable to the artificial lakes and tanks being allowed to remain unrepaired. The number of the inhabitants having been greatly diminished, the remainder were either unable, or

unwilling, to maintain in due order, the stupendous embankments of those artificial sources of wealth and plenty in one case, or of want and sickness in the other; the latter being caused by the waters overflowing and breaking their boundaries, forming stagnant and noxious swamps, instead of irrigating the surrounding fields with their refreshing waters.

The decline of Ceylon may be dated from the eighth century, the sun of her prosperity appears to have been then upon the wane, and her annals exhibit in after ages a fearful array of domestic feuds, foreign invasions, wars, pestilences, and famines; nevertheless, in the twelfth century, we find many noble public works completed; and the native annals affirm that the number of males at that period in the island, amounted to three millions four hundred and twenty thousand. Although the number may be exaggerated, it is self-evident from the magnitude of the public works which were then constructed, that an immense population at the same time must have existed in Ceylon. Our government have located some officials at Anooradhapoora, have caused roads to be constructed, and in some spots, the dense jungle to be cleared away; but the station is one of the most unhealthy in the colony; so much so, that many enthusiastic antiquarians, in their endeavours to behold the remains of Lanka-diva's palmy days, have been foiled in their researches, and prostrated by severe attacks of fever and ague.

We feel assured, however, that Anooradhapoora

could not formerly have been insalubrious, or it would not have continued to be the seat of government for more than twelve hundred years. In the first century of our era, about the year 63 or 64, the monarch, Waahapp, completed the walls of the city, which enclosed a space of two hundred and fifty-six square miles. The walls were sixty-four miles in extent, built in a quadrangular form, each side being sixteen miles in length. The following interesting description of the capital is extracted from the native historical records:—

"The glorious and magnificent city of Anooradhapoora is gorgeously refulgent from the many temples and palaces, whose golden pinnacles glitter in the sky. The sides of the streets are strewn with dark-coloured sand; whilst the centre is sprinkled with sand which is white as the interior of a young cocoa-nut. The streets are spanned by arches, made from the young pliant bamboo, which are covered with the choicest flowers, and ornamented with golden and silver flags, glittering amidst the many-coloured blossoms; on each side are vases filled with fragrant oils, and in alcoves are images holding gold and silver lamps.

"In the thoroughfares are to be seen throngs of men, who are armed with bows and arrows. Among these people are men of lofty stature, who carry large swords; the strength of these godlike beings is so great, that with one blow of their mighty weapon, they can sever the body of an elephant. Myriads of people, elephants, horses, bullocks, pa-

lanqueens, and haccories, are constantly passing and re-passing. Among this busy multitude devoted to occupation, may be found many who make the pleasure of others their employment, as there are necromancers, dancers, and musicians of far-off nations, whose chanque shells and tom-toms are ornamented with cloth of gold. The gates of the city are far asunder; the distance of the principal gate to the southern entrance is four gaws;* and from the northern to the southern gate, is it not also four gaws? The principal streets† are three; their names are, Great King-street, Great River-street, and Moon-street—in the latter are more than twice five thousand dwellings, the greater number being goodly-sized houses. The lesser streets in this vast city are countless. The king's palace is a stupendous edifice, and has immense ranges of buildings, some of two and three stories in height. The subterranean apartments are of great extent. What man can tell the space of ground they cover?"

Although the style of this account is essentially oriental, the remains of this magnificent city fully corroborate the above statement; as the ruins of the walls, public buildings, stupendous tanks, and religious edifices, bear evidence of the enormous

* A gaw is four English miles.

† We refrain from giving the Cingalese names of the streets, out of compassion to our beloved selves, as all the typographers whom we come across will persist in adopting their own spelling, instead of ours, in Asiatic proper names.

population which must have been required, to undertake, and complete, these gigantic structures.

The learned Chinaman, Fa-Hian, visited Ceylon in the fourth century, and he gives a most graphic description of the condition of the island, and the glories of Anooradhapoora. He comments upon the flourishing condition of the country, and informs us that the capital was inhabited by the monarch, his courtiers and nobles, numerous magistrates, who administered the laws with justice, and merchants who were largely engaged in commerce with distant and foreign states. Fa-Hian also expatiates on the magnitude of the public buildings; the size and style in which the abodes of the nobles and wealthy were ornamented; the length of the streets and roads, which, he says, "were wide and straight;" and concludes his account by expressing the joy it gave him, as a devout follower of Buddha, to see the numberless halls which were solely used by the priests to preach in, and expound the laws of Buddha; and that the eighth, fourteenth, and fifteenth days of each moon were devoted to the "great preachings," when crowds of people of all grades, from the highest to the lowest, filled these buildings.

Near Anooradhapoora are the remains of a stone bridge, called, by the natives, the Bridge of Devils, as they declare that none but demons could have hewn and placed such immensely massive stones in the form of a bridge. But it appears evident, from their ancient structures, that the Cingalese, more than two thousand years ago, made use of the

wedge to wrench blocks from the parent rock, afterwards forming the huge masses into the required shape by means of the chisel, and adopted various methods, not only in the formation, but also in the embellishment, of massive granite pillars, which have been introduced into this country as improvements during the present century. Robert Knox, in 1679, whilst making his escape from the Kandians, after one-and-twenty years' captivity, saw these ruins, and thus alludes to them:—Here and there, by the side of this river (the Malwatte Oya, or flower-garden river), is a world of hewn stones, which, I suppose, formerly were buildings; and in three or four places are the ruins of bridges built of stone; some remains of them yet standing upon pillars.

It is singular, that among the ancient sculptures of the Cingalese, which portray the monarchs of the forest, an animal resembling the heraldic unicorn is frequently delineated; this creature has the head, body, and limbs of a horse, and from the centre of the forehead a tusk-shaped horn protrudes. The natives affirm that the unicorn, in former days, was oft-times found in the jungle; but, as no remains of this animal have ever been discovered, many regard this assertion as a fable. Nevertheless, it must be regarded as a most extraordinary fact, that an animal should be introduced into their ancient sculpture whose form perfectly corresponds with a creature which has been considered, by the greater number of naturalists, as purely ideal. Some

authors presume that the sculptor intended to portray the rhinoceros; but we cannot for one moment entertain this supposition, as the natives are, and more especially the ancient artists were, faithful copyists, and could never have confounded the slender body of the animal called by them Kangewana—by us, unicorn, with the unwieldly form of the huge rhinoceros.

In all the ancient architectural remains of the Cingalese, extreme simplicity of design is the principal feature; nevertheless, some of their chiselling in granite, both for sharpness and depth of cutting, would compete with, if not rival, European workmanship of the present day. All the ancient sculptures which have been discovered in Ceylon, at Anooradhapoora, and other places, far surpass the works of native modern artists, as the figures produced by the old masters are frequently correct in their proportions, and invariably full of animation; whilst considerable artistic skill is evinced in the arrangement of the subjects.

The Maha-Wihare, or great temple of Anooradhapoora, was built in the third century antecedent to our era, and, although it is now in ruins, many of the steps, leading to the principal entrance, are in complete preservation, and are most exquisitely chiselled; the elephant, lion, and buffalo being represented, respectively, with extreme fidelity, and great spirit. These ruins are still decorated with small stone ornaments, the carvings on which evince good taste and considerable skill, and it is

most remarkable that notwithstanding their exposure to the elements for centuries, the greater number of these carvings are as well defined, and the lines as sharp and clear, as if they had been newly chiselled.

Some idea may be formed of the ground originally covered by this enormous building, from the dimensions of the enclosure, surrounding the court of the Bo tree, which occupies a space measuring three hundred and forty feet in length, and two hundred and fourteen in breadth. In the middle of the court stands the Bo, or sacred tree, which tradition asserts is a branch of the tree under which Goutama reposed, when he became Buddha; and devout Buddhists of the present day travel immense distances to pay homage to the tree under which their god had slumbered. In fact, this is the chief object of veneration and worship to the countless pilgrims, who visit Anooradhopoora annually.

In front of the Maha-Wihare stands the Great Square, one side of which is covered with the ruins of the Lowa-Maha-Paya, or brazen palace, so called from the material with which the roof of the building was covered. This noble structure was erected by Dootoogaimoonoo, who reigned one hundred and forty-one years before the present era, as an abode for priests; it was of a square form, each of its sides being two hundred and thirty-four feet; its height was two hundred and seventy feet. This building contained nine stories, on each of which were one hundred apartments, the uppermost story

being occupied by those priests who were most celebrated for their piety and learning; whilst the lower ones were appropriated to the pupils and subordinates.

The ruins now consist of sixteen hundred granite pillars, in a greater or less state of preservation, which, being placed in forty parallel lines, form a square. These pillars vary in height, some being eleven feet above the ground, whilst others are eleven and a-half; those standing in the centre are delicately, but not elaborately chiselled, whilst the exterior ones are plain, and only half the thickness of those in the centre, which are nearly two feet wide, and one and a-half thick; on these pillars the stupendous fabric rested. From native records we learn that the interior of this spacious edifice was gorgeously decorated, the hall in the centre of the building being profusely ornamented with gilt statues of elephants, lions, and buffaloes; at one end of the hall, upon a platform, was a carved ivory throne, on either side of which were ranged golden suns, silvery moons, and stars, these being the attributes of royalty.

Although some sceptics profess to disbelieve the historical records of Ceylon, surely the relics of past generations, which are to be seen at the present day, bear ample testimony to the verity of the native accounts, concerning the former glories of Lankadiva.

Within a mile and a-half of these ruins, are the gigantic remains of several dagobahs, which rear

their towering crests above the lofty trees in the surrounding jungle: these monuments are solid structures of brick, and were originally covered with chunam,* but this incrustation has now fallen off the greater number of these edifices. The Ruwanwelli-saye is a Dagobah of peculiar sanctity, and was commenced by Dootoogaimoonoo: tradition states that this mausoleum owes its erection to the following circumstance. During the time the brazen palace was being built, a stone pillar was found near the spot where the Dagobah now stands. On this pillar a prediction was inscribed, which stated, that where the stone was found, a superb Dagobah of one hundred and twenty cubits in height would be built by a good monarch, who would be rewarded by Buddha for his piety both in this life and in the next.

Whether piety, or a desire to be rewarded in accordance with the prediction, induced the monarch to undertake the construction of this monument, we cannot determine, as upon this point history is silent, but the Dagobah was commenced, and nearly completed, the spire alone being wanting, when the monarch died, and his successor finished the building. History further records that when Dootoogaimoonoo found that his life was drawing to a close, he

* This is a preparation from lime, cocoa-nut milk, and the glutinous juice of a fruit-tree indigenous to Ceylon. The mixture is of a milk-white hue, and adheres readily to any substance on which it may be laid. Chunam will bear a high polish, and strongly resembles marble in colour and durability.

entreated his brother to have a model made of the spire; the dying monarch had his wish complied with, and a wooden spire covered with white cloth was placed upon the Dagobah. The expiring king caused himself to be conveyed to the sacred edifice, that he might see the structure *completed* (apparently) before he quitted this world; and a granite slab, surrounded with pillars, marks the spot where the monarch's palanqueen rested. Near to this slab is a stone trough, of the size and shape of a man's body, which according to tradition was used by the the king as a bath, when he was suffering from the sting of a black scorpion.

The Dagobah stands in the middle of a square platform, whose sides are each five hundred feet in length, the whole being surrounded by a moat seventy feet wide. The platform is paved with large slabs of granite, and the slopes towards the fosse are ornamented with massive pieces of sculpture, representing the heads of elephants, which project, as though the sculptor intended the beholder to imagine, that the bodies of these huge creatures supported the superstructure. On the embankment stands a deep-sunk pillar, which is fifteen feet high, and four in diameter, and, although the surface of the stone is now smooth, the priests declare that it formerly bore the prophetic inscription, which caused the erection of the Dagobah.

The Ruwanwelli-saye is now a conical mound of brickwork, overgrown with brushwood; still this stupendous ruin, which is one hundred and eighty

feet high, is regarded with peculiar interest both by the antiquarian and man of science, as it was to the spire of this Dagobah, that Sanghatissa the First, who reigned A.D. 243, placed a *pinnacle of glass*, to *serve as a protection against lightning.*

This account will be found in the Maha-Wansa, which was written in the middle of the fifth century, between 460 and 480, thus clearly proving the advanced state of science among the ancient Cingalese, and the knowledge they possessed of the non-conducting property of glass.

The ruin of the largest mausoleum which was ever built in Ceylon, is to be seen at Anooradhapoora; it is called Abhaayagiri-dagobah, and was built by Wallagam Bahu, in the century preceding our era. The original height of this gigantic structure was four hundred feet, the platform and moat being in proportion; the ruin is now two hundred and twenty feet high, and the outer wall exceeds one mile and a-half in length. Trees of lofty stature cover this ruin, the only portion of brick-work perceptible being towards the summit; and few sights can be conceived more sublimely grand, than the spectacle presented by this huge conical mass of luxuriant vegetation.

The finest specimen of a mausoleum in Ceylon, although of smaller proportion than the preceding, is the Dagobah which is built over the collar-bone of Goutama Buddha. This edifice is called Zoophaaraamaya, and was built by Dewenepeatissa, who reigned three hundred years before the Christian

era. Native annals declare that Zoophaaraamaya, was beauteous to behold, the slender pillars and ornaments being like the precious gems around the throat of a youthful matron; and the ruins fully justify the eulogium. The Dagobah is low, broader at the summit than at the base, and is surrounded by four lines of slender stone pillars, six-and-twenty being placed in each line. The pillars are twenty-three feet high, have circular capitals, octagonal shafts, and square bases—the latter being narrower than the capitals. These graceful columns are ornamented with the most delicate and elaborate chiselling conceivable, and are so arranged on the platform of granite as to form the radii of a circle, of which the Dagobah is the centre: and all antiquarians agree in admitting, that this Dagobah is the most elegant specimen of architecture in the island.

At Anooradhapoora there are eight large tanks, and many smaller ones, which are entirely cased with hewn stone. In some of the smaller tanks there are cells on one side, about five feet high, ten long, and seven broad, which the priests state were formerly used by their order as places of prayer and contemplation. These chambers are also cased with slabs of granite, and are so constructed, that the floor of each cell would have been level with the water, when the tank was full. There are many wells also, which are cased with granite; the largest and deepest is near the Ruwanwelli-saye, and the stone-casing is so built as to form a flight of steps, which gradually diminish in size towards the bottom.

What motive could have actuated the builder in thus arranging each course of masonry, has formed a matter of conjecture to many. Europeans say the casing was thus constructed to facilitate the operation of cleansing the well, in which opinion we cannot coincide, leaning towards the native tradition, which states, that at the bottom of the well there is a secret entrance to the Ruwanwellisaye. This tradition is supported by their historical records, which refer to a secret entrance to this Dagobah, stated to have been known solely to the reigning monarch, and the chief priest for the time being, by which the king used to enter when he desired to worship the relics of Buddha, which were therein entombed.

Near Anooradhapoora there is a spot which is looked upon with extreme veneration by the pilgrims, being the tomb of the Malabar king Elala, who was slain on the spot by Dootoogaimoonoo.*

* In the Maha-Wanso will be found the whole account of this combat, and we subjoin that portion. After a lengthy statement regarding the causes which led to the fight, the native historian says—"The king Dootoogaimoonoo then made this proclamation by beat of tom-toms—No other person, save myself, shall spoil the valiant Elala. The king then accoutred himself for mortal combat, and, mounted on his well-bedecked and courageous war-elephant Kandooloo, he pursued Elala, and found him near the southern gate." The monarchs then agreed to the terms of the battle, and the history proceeds:—"The two kings entered into personal combat near the southern gate of the city, within sight of their men-of-war, chiefs, and nobles; and the arms and raiment of the mighty

The Malabar had obtained possession of certain parts of the island, and had erected various for-

throng beamed like the sun at noonday. Then began the battle. The king Elala hurled his spear—the magnanimous sovereign Dootoogaimoonoo avoided it, and, causing his elephant to charge with his tusks the other elephant, and hurling at the same time his lance at Elala, he and his elephant both fell together. Then the conquerer, surrounded by his martial men and nobles, entered the capital, and summoning within the walls of the city the inhabitants of the neighbourhood who dwelt within four gaws (sixteen miles), he held a solemn feast, in honour of the Malabar king, Elala. Consuming the corpse in a funeral pile of sandal-wood, on the spot where he fell, he ordained that a magnificent tomb should be erected. The glorious monarch also ordered that the mausoleum should receive honours, like unto those that are conferred upon tributary kings; and this command was engraven upon a pillar. Unto this day, the monarchs who have succeeded to the kingdom of Lanka-diva, on reaching that quarter of the city, leave their palanqueens, whatever the procession may be, and silence their musicians. Would any man of lower degree presume to do that which mighty kings refrain from doing? If he dare disobey this solemn injunction, will he not merit and receive the severe displeasure of Buddha in this life, and in his succeeding one?"

Among the ruins of Maagama is to be seen an octagonal pillar, nine feet and a half in length, and eight in circumference; to this the state elephant was chained, when the city was a royal residence. This pillar is called the Stone of Kandoola, the name of Dootoogaimoonoo's favourite war-elephant. The marks of the chain are distinctly visible, as they have nearly obliterated the inscription—the word Sri-royal, being the only one that can be deciphered. The ruins of the palace, wihares, dagobahs, and other antiquities about this spot, are extremely interesting. Historical records first mention this city, B.C. 280.

tresses, which were successively taken by the Cingalese monarch. At length, Dootoogaimoonoo challenged Elala to single combat, which he accepted, and they conjointly agreed that the conqueror should take possession of the territories of the vanquished.

On the appointed day, the respective monarchs met at this place, both being mounted on a war-elephant. After a severe combat, victory declared in favour of Dootoogaimoonoo, who slew Elala with a lance; and on the spot where the latter fell he was buried, and a monument was erected to his memory by the Cingalese monarch. Near the tomb was placed a pillar, on which was inscribed a prohibition, forbidding any one of high or low degree, under a penalty of incurring Buddha's displeasure, from passing the tomb in a vehicle of any description, and tom-toms, and other musical instruments, were likewise forbidden to be played upon in the vicinity.

Although more than twenty centuries have elapsed since the Malabar king, Elala, was slain, the natives declare their monarch's injunction has never been disregarded by a Cingalese. We believe this to be correct; for it is a well-known fact, that in 1818, after the rebellion in Kandy, when Pilimi Talawe, who was a descendant of the royal family, and the king of Kandy's Adigar, was attempting to escape from our government, he alighted from his palanqueen as he approached this spot, and not knowing the exact place where

the tomb stood, walked a considerable distance, although almost exhausted with mental anxiety, and bodily exertion.

The celebrated Buddhist rock temples are excavations in the Dambooloo Galla, or Rock of Dambool, which is of vast extent, and nearly insulated.* Some scanty patches of stunted vegetation are dispersed over its surface, but the general aspect of this huge mass is desolation and barrenness. Although the exterior is thus forbidding, the sight of the extraordinary and wonderful excavations in the interior, and works of art, have caused numerous enlightened individuals to gaze in speechless amazement around them; for these sacred fanes of Dambool may be regarded as specimens of man's patience, ingenuity, and skill in past ages, and are to be classed with the caves of Elephanta in India, and the pyramids in the sandy plains of Egypt.

These rock temples are vast in magnitude, their decorations, in a high state of preservation, are characteristic, and are maintained in thorough order by the attendant priests. The rock of Dambool is elevated five hundred and twenty feet above the surrounding forests; the northern side of the rock is especially barren, the four temples being situate in a vast cavern partly natural, on

* There are numerous rock temples scattered over the island, but none either so large, or in the same state of preservation, as these at Dambool.

the southern side, which rises about three hundred and fifty feet above the plain: by immense labour and skill the stony mass has been excavated, and formed into these wondrous works of art.

The approach to the temples is on the eastern side, the precipitous path passing over a narrow shelving rock, which leads to a modern stone archway, that forms the entrance to the platform in front of the temples. The interior of the fanes of Dambool is concealed by a wall, four hundred feet in length, which is pierced for the reception of windows and doors; this wall is sheltered by the overhanging rock, as well as by a thatched verandah, which is supported by wooden pillars of modern date, and rough workmanship.

Wallagam Bahu was the king who founded the rock temples, and the largest of these excavated religious edifices was commenced by him eighty-six years before the Christian era, and is called the Maha Rajah Wihare, or the Great King's Temple, in honour of the monarch. We learn from historical records, that the king personally superintended, and occasionally assisted the workmen in the formation of this sacred fane. This magnificent cave is entered by an arched portal, on either side of which stand stone statues, which appear to scowl on the inquisitive intruder; the length of this excavation is one hundred and seventy-eight feet, the width eighty, and the roof is twenty-five feet high at the loftiest part, which is at the front wall: the

height of the cave gradually decreasing to the opposite wall, thus forming a complete arc of a circle. The whole surface, walls, and roof, are painted in the richest and most brilliant colours imaginable, which appear perfectly fresh, although they have not been renovated for more than half a century.

The paintings represent incidents in the life of Buddha, and historical subjects. Some of these are peculiarly interesting, as they illustrate the early history of Lanka-diva. The first represents the voyage of Wijeya and his seven hundred followers, the conquerors of Ceylon: the monarch and his train are represented in vessels totally devoid of sails, and having only lower masts, the ships are encompassed with fishes and sea monsters, rather out of proportion we confess, being nearly of equal size with the craft, but to compensate for this inaccuracy, green lotus leaves of the natural size, float on the tranquil bosom of the ocean.

In another painting is portrayed the dedication of the island to Buddha; the peace and good feeling inculcated by his doctrines are exemplified under the allegorical symbol of a king patronizing agriculture: the monarch is seen guiding a plough, which is drawn by elephants, priests following, who throw the grain into the furrow This series of historical painting is continued down to the period of the arrival of the Bo-tree, the Dalada, and other relics of Buddha; the building of Anooradhapoora, and its religious edifices, being likewise duly set forth.

The best painting, both as regards proportion and animation, is the one which describes the combat between the Cingalese monarch, Dooloogaimoonoo, previously alluded to, and the Malabar king, Elala; the moment of defeat is the one selected by the artist, Elala being depicted falling from his elephant, in his death agony, after he has been pierced by the lance of his adversary. The expression of triumphant joy, in the Cingalese king's face, forms an admirable contrast to the pain and dejection that are portrayed in the countenance of the wounded man.

As the temple is well lighted by numerous windows, every detail in the paintings and decorations can be brought under immediate inspection, and the whole are well finished, evincing both taste and skill. This sacred temple is dedicated to Buddha, and contains forty-eight statues of the god in different attitudes, which are of various dimensions, the greater number of them being larger, but none less than the natural stature of man. There is also an exquisitely proportioned Dagobah, reaching to the roof, whose circular pedestal is embellished with four figures of Buddha, seated upon coiled cobra-capellos.

There are statues likewise of the gods, Vishnu and Samen, the goddess Patiné, and the kings Wallagam Bahu, and Kirti Nissaangha. The first statue is peculiarly interesting to the antiquarian, as it is stated in the records that the costume * is the same

* The comboy was of fine muslin, or cotton, the necklace of gold.

which was worn by the first kings of Ceylon; the attire consists of the comboy or petticoat, girded about the loins with a scarf, and neither embroidery nor ornament is depicted upon either; the ears of the figure are considerably enlarged, and have a square hole in the lobe, in the Malabar style. Around the neck is a double-headed serpent, whose body is coiled midway about the throat, and a head of the reptile is passed through the hole in either ear, thus forming unique ornaments. Although the carving of this figure is not highly finished, the expression of the statue is a combination of majesty, kindness, and dignity.

Kirti Nissaangha was the monarch, who in 1193 repaired the dilapidations of the rock temples, which had experienced much damage from the Malabars, during their invasions, re-gilded the various statues of Buddha, and gorgeously ornamented the excavations, whereby, according to the native annals, he expended in decorations alone, six hundred thousand pieces of gold.

An inscription in the characters of the twelfth century, records the name of the monarch, and the date of the repairs, and orders that from thenceforward Dambooloo Galla shall be styled Swarna Giriguhaaya, or the cave of the Golden Mountain.*

* Part of the inscription on the rock.—"The sovereign lord, and munificent monarch, of the dynasty of Kaalinga, surnamed the Heroic and invincible Royal Warrior, gloriously endued with might, majesty, and wisdom, like the beauteous and placid moon, radiant with cheering and benignant qua-

The greater number of statues are placed in rows, at a trivial distance from the inner walls and sides of the caves, but at the western extremity, the figures are arranged in double files, whilst the images of the two monarchs stand near the outer wall.

At the eastern end of the temple is a square space, railed in, and sunk below the level of the floor. In this is placed a chatty, or vase, to receive the water which continually drips from a fissure in

lities." The inscription goes on to state how the island had suffered from the invasions of foreigners and the mismanagement of her native rulers, and that the monarch, after conquering his enemies, and accepting ransom for the chief prisoners, which ransom consisted of "Young and royal maidens, elephants and horses, then caused obelisks of victory to be set up as lasting monuments, and ordered alms-houses, wihares, and dewales to be built. Having also a perfect knowledge of the doctrines and tenets of Buddhism, he promoted the cause of religion, and the interests of science, by restoring the ruined fanes, and the highways, which had been destroyed in consequence of the calamities which had befallen the land during former reigns, and rebuilt the wihares in the city of Anooradhapoora, and many other places, and expended vast riches thereon. Within this Wihare, he caused to be made seventy-two statues of Buddha in the erect, the sitting, and the recumbent postures, and having caused them to be gilded, he celebrated a great rejoicing at the expense of seven lacs of golden money. As it is thus recorded on this stone the mighty monarch gave to this cave the name of Swarna Giriguhaaya. He also caused gardens and fields to be cultivated, and dwellings for the priests to be formed in this mountain, which was known to our fathers by the name of Damboola Galia."

the rock ; although this water is extremely pure, no native will venture to taste it, as they believe that they would inevitably incur the immediate and severe displeasure of Buddha, should they presume to use the fluid which was exclusively to be appropriated to religious purposes. One of our countrymen, who ought to have been a disciple of Father Mathew from his affection for the pure element, after indulging in a hearty draught from the chatty, turned to the attendant priest, and telling him the water was deliciously cool, jested with him on his superstitious belief, saying, that no misfortune would befall the drinker, he felt quite assured, be his creed what it might.

" All that may be very true," said the Buddhist ; " you and your countrymen may, for aught I know, drink the whole chattyful daily with impunity, but of this I am quite certain, that if one of us were to touch a drop of that water, in the next life he should be either a ravenous dog, or a hungry cow !"

What man would run these risks for the sake of a drink of cold water ?

Few people have ever heard the Buddhist service gone through in these primeval temples, but those who have, describe the scene as being sublime and impressive in the extreme, and we cannot do better than give the account of an eye-witness, who attended a former governor of the island in an official capacity :—

" Before we quitted this temple, in which it was pleasant to remain on account of its cool atmosphere,

we had an opportunity afforded to us, to witness the manner in which Buddha was here worshipped. The service was performed at his Excellency's request, under the direction of the chief priest, who evinced not the slightest hesitation, but instantly intimated the wish to the people, and supplied them with flowers. Each person on receiving his flowers, laid them before an image of Buddha, accompanying the offering with a pious ejaculation.

"When the offerings were all made, and the people arranged in a line before the images, and kneeling, the priest stood in the middle, and with a clear voice, *sentence* after *sentence*, recited the common obligations of their religion, the congregation repeating each sentence after him. The united voices of at least one hundred men in the highest key of recitative, or rather of the loudest exclamation, made the cavern resound, and had a fine awful effect, producing a thrill through the system, and a feeling and sentiment not to be described."

The cave temple, which, although the most modern, stands next in size and beauty of decoration to the preceding, is the Aloot Wihare, or new temple. It was constructed by the last royal patron of Dambool, namely, the Monarch Kirtisree Rajah Singha, whose reign terminated in the year 1780. This Buddhaical cave is eighty-eight feet long, seventy-six wide, and the sloping roof at the highest part is thirty-two feet from the ground, the walls and roof being entirely covered with brilliantly coloured devices. In this excavation there are fifty figures of

Buddha, none less than life, most of them are coloured bright yellow, and some few have violet-coloured robes; the god is portrayed in three attitudes, standing, sitting, and reclining. Some of the erect figures are ten feet high; but the principal statue is a gigantic recumbent figure of Buddha, which is thirty feet long; the proportions of this statue are admirable, the drapery gracefully arranged, the features handsome, and the expression of the face benevolent and calm. At the western extremity there is a statue of the King Kirtisree, which is well executed, and represents the monarch in his robes of state—and the costume closely approximates to the court dress worn by the last king of Kandy.

The cave temple called the Maha Dewo-dewale, or the great god's shrine, is dedicated to Vishnu, and the image of the god is regarded with great veneration, as tradition states that Vishnu personally assisted at the construction of his own resemblance. This cave is seventy-three feet in length, twenty in width, and twenty-two in height, and contains a finely proportioned recumbent figure of Buddha, forty-six feet long. The couch and pillow on which the statue reclines, are carved in the solid rock, and both the figure and accessories are admirably executed. At the feet of the statue stands a favoured disciple; in a corner opposite to the face, the statue of Vishnu is placed, and the priests assert that the last moments of Goutama are thus depicted, and that as he drew his last breath,

Vishnu appeared to him. This cave is dark in the extreme, and the lamps, which are carried by the priests, scarcely illuminate the surrounding obscurity, therefore it requires but slight imaginative powers in the beholders, to fancy that a being whose spirit has just departed is lying before them.

The dimensions and adornments of the smallest rock temple are inferior to the preceding, although in this, as in the others, the roof and sides are painted in rich colours and pleasing devices. This cave is fifty-two feet long, twenty-five wide, and at the loftiest part of the shelving roof about twenty-three feet high, and contains a Dagobah eleven feet high, and several coloured statues of Buddha as large as life.

These temples are under the charge of a certain number of priests, whose abodes, of a superior description, are below the caves on the south side of the rock, and are attached to the Asgiree Wihare at Kandy: the priests say, that the whole of the flat country, which may be seen from the summit of the rock are temple lands, and they can produce a sanus, or royal deed of gift, to prove their assertion. In defiance of this statement, we have been informed, that not more than twenty villages belong to them, and that they can only command the services of fifty men.

Above the entrances to these temples, there are inscribed on the rock several short sentences, in the Nagara, or square characters, which were used by the ancient Cingalese; and on the platform, which

extends the whole front length of the temples, a bo-tree and several cocoa-nut palms have been planted, and, notwithstanding their unfavourable position, being exposed alike to the burning sun, parching droughts, and tempests, combined with the arid nature of the soil, they have reached maturity, bearing flowers and fruit most abundantly; and the air around is frequently replete with the perfume of the graceful blossoms of the sacred tree.

On the western side of Dambooloo Galla, are the remains of the Samo Dagobah, the building of which was completed by Wallagam Bahu, the founder of the largest rock temple. In past centuries, on the summit of the rock of Dambooloo, there stood three large mausoleums, but exposure to the elements and the hand of time have caused them gradually to crumble away, and it is with some difficulty their sites can now be traced.

Fifty feet below the summit of the rock is a pool of delicious water, and the natives declare that it was never known to be dry, although in seasons of long-continued drought, the streams for miles round have been devoid of a vestige of water. The summit of the rock commands a magnificent and extensive view of the surrounding districts, and with a cloudless atmosphere, the greater part of the mountains and valleys of Matelé, the Seven Korles, the wooded plains and rugged rocks of Newara Kalawia are distinctly visible to the naked eye, whilst the mountain of Rittigalla, rising above the

surrounding plains two thousand feet, appears, when the day is slightly misty, to blend with the heavens.

Two of the most interesting and conspicuous spots to be seen from the summit of Dambool, are Dahiyakande and the circular rock of Sigiri. The first is near the fort of Vigittapoora, celebrated in Cingalese history for the long siege which it sustained more than two thousand years ago; the second was once the capital of the island, and was renowned for its vast fortress.

In the year 478 this spot was made the seat of government by Sigiri Kasoomboo, who murdered his father to obtain possession of the throne; and this monarch is styled by some authors Kaasyapa, the Parricide. Few Europeans have visited these ruins, which were discovered by Forbes, who gives the following graphic description of the place :—

"To form the lower part of the fortress of Sigiri, many detached rocks have been joined by massive walls of stone, supporting platforms of various sizes and unequal heights. We perceived, at a considerable distance overhead, a gallery clinging to the rock, and connecting two elevated terraces at opposite ends, and about half the height of the main column of rock. . . . . . The ascent to the gallery is by a double line of small steps; four square holes visible above, have probably contained supports for a platform to project over this hazardous pathway, from which missiles would descend with such force and certainty, as effectually to prevent hostile intrusion. . . . The gallery had

been formed by cutting grooves in the rock, where it was not quite perpendicular, and these served for the foundation of the parapet wall and floor; and one hundred yards of this gallery remains entire. In several of the huge masses of rock, included in the ramparts, tanks have been excavated; they are neatly ornamented, and in size vary from twelve to twenty feet in length.

"On the plain towards the north-east, and connected with the elevated terrace at the east end of the rock, stood the royal buildings, that part which was on the level ground being surrounded with a wet ditch faced with stone. The town lay around the palace, to the north of the rock. Many small steps leading to the summit of the rock may still be perceived, but they are in too dilapidated a state for any one to attempt the ascent. We found the gallery, which wound along the rock, had been formed of brick, originally coated with cement, so durable, that large portions of it still remain. From the rock above, and overhanging this passage, much stone has been removed by fire and wedges. The projecting rock above the gallery within reach, had been painted in bright colours, fragments of which may still be perceived in places sheltered from the heavy rains."

The natives say that formerly a tank was formed, and is still to be seen, on the almost inaccessible summit of the fortress; and, although this spot has been abandoned for centuries, there is a vast tank in the neighbourhood, which might be put in repair

at a very trivial outlay. Near the rock of Sigiri is a cave-temple, which the priests say contains two statues of Buddha, carved in the solid rock; but, as the temple is filled with rubbish, it is impossible to ascertain the truth of the statement. Close to the temple are the remains of a large dagobah, and thirty-four stone pillars in good preservation, which formerly supported the assembly-hall of the priests.

Near Sigiri there are the ruins of a large Buddhaical establishment, called Minigiri, which the priests state was formerly a nunnery, or residence for the priestesses, which appears extremely probable, as it is a well-established fact that there formerly were priestesses of Buddha in Ceylon. Few native laymen will approach this spot, owing to a tradition that is still extant, which declares that none save women and priests, can visit Minigiri without incurring the vengeance of Buddha and the gods. We presume this must have originated with the priests of former days, who were naturally anxious to prevent the inmates of the hallowed spot being intruded upon by males. Although the building has long since fallen into decay, and the inhabitants have departed from the earth, still the superstitious belief prevails, notwithstanding the cause which gave rise to it, is but an "echo of the past."

Dondera, or Dewinoowara, the City of the God, is five miles from Matura, and is the most southerly part of the Ceylon coast. The temples and remains which are here to be seen are peculiarly interesting

both to the antiquarian and oriental scholar, as the ruins of an ancient edifice, situated on a rocky point, commemorate the conquest of Ceylon by Rama, supposed by some to be a fabulous being. A solitary stone pillar, is all that remains perfect of this magnificent edifice.

The shape of this sole memento of the past is remarkably singular, as the stone is formed alternately into squares and octagons. Sir William Jones, the eminent Oriental scholar, fixes the date of Rama's existence about eighteen hundred and ten years before the Christian era, and writes, "Rama, who conquered Silan [or Ceylon] a few centuries after the flood." The Cingalese annals assign the date of 2387, B.C., as the period of Rama's reign in Lanka-diva.

In the Ramayana, the oldest epic poem extant, is contained the earliest notice, to be met with in Oriental literature, of the Cinnamon Isle. This poem celebrates the deeds of Rawana, the King of Ceylon and Southern India, and Rama, the Prince of Yodhya, or Oude. Seeta, the lovely wife of Rama, was carried off by Rawana, in revenge for the insults which had been inflicted upon his relatives by the latter. Rawana bore Seeta to the interior of the island, and concealed her in the jungle. Rama, enraged at the loss of his beauteous spouse, resolved upon regaining her, and inflicting condign punishment upon her ravisher; and, accordingly, proceeded to Ceylon, where he landed, accompanied by a host of martial followers. After

a series of battles, which endured for a period of twelve years, Rama conquered Rawana,* regained his wife Seeta, and obtained possession of the island. Tradition affirms, that the edifice alluded to at Dondera, was built to commemorate the event. The Ramayana states that Rama bore his wife in triumph to his native land, "to live a king, and die a god," leaving one of his faithful adherents to rule the conquered island. The hero Rama is worshipped in Ceylon under the name of Samen, and his statues are invariably painted blue.

Although the Ramayana is diffuse, and the events detailed frequently bear the impress of improbability, our admiration is irresistibly commanded by the multitude of exquisite passages contained in the work; and it is deeply to be regretted that the whole of this beautiful poem has not been translated into English.† We subjoin an extract, which, for beauty of composition and sublimity of thought,

* The Hindoos believe, that the Queen of Rawana, to beguile her time, during this tedious siege, invented the game of chess. The game is well-known to the Cingalese, who use the same number of pieces as Europeans. Native scholars say, that *chaturanga,* chess, is nearly as old as their island.

† This poem contains 610 sections, to the best of our belief, but 143 have been translated. By some the Ramayana is compared to the Iliad of Homer, as each poem details the same events—the abduction of another's wife, the attempt of the enraged husband to rejoin his spouse, the long and bloody wars that ensued, and the ultimate recovery of the fair dame. The similitude of the respective images in the Hindoo and Greek poems must be apparent to every reader conversant with both.

we believe to be unsurpassed by the poets of either Greece or Rome. The brother of Rama is bewailing the recent death of their aged father; and the hero, after condoling with him upon their mutual loss, rebukes him for indulging in useless lamentation, saying— * * * * *

All compounded substances hasten to decay—all that are elevated must fall—all things compacted will be dissolved, and all who live must finally die. As there is no other fear respecting ripe fruits, besides their falling, so death is the grand thing feared by all who are born of woman. A large and firm edifice, when it becomes aged, decays, and eventually falls into ruins; so the old, subjugated by death, sink into dissolution. The night once past never returns—the waters of the still Yamoona run into the sea, who can arrest their progress? Days and nights are passing away—the period of life appointed for all living is continually evaporating, as the rays of the summer's sun draw towards them the earth's moisture. Grieve for thyself —why shouldst thou mourn for others?

What has that man to do with what continues, or with what passes away, whose own life is every instant departing? Death always accompanies us—death stays with us, having travelled to the greatest distance—death ends our course. When the visage is full of the wrinkles of time and care, when grey hairs cover the head, when decrepitude seizes on man, why should man be anxious to live? Enjoyments must then be passed.

Men rejoice when the sun is risen, they rejoice also when it goes down, whilst they are unconscious of the decay of their own lives. Men rejoice on seeing the face of a new season, as at the arrival of one greatly desired. Nevertheless, the revolutions of seasons is the decay of human life. Fragments of drift-wood meeting in the wide ocean, continue together a little space; thus parents, wives, children, relatives, friends and riches, remaining with us for a short time—then separate, and the separation is inevitable. No mortal can escape the common lot, he who mourns for his departed relatives has no power to cause them to return.

One standing on the road, would readily say to a number of persons passing by, I will follow ye. Why then should a person grieve when journeying the same road, which has been assuredly trodden by all his forefathers? Life resembles a cataract rushing down with irresistible impetuosity. Knowing the end of life is death, every right-minded man ought to pursue that which is connected with happiness, and ultimate bliss; even the practice of self-denial and virtue.

* * * * * *

At one period there was a magnificent temple at Dondera, dedicated to Vishnu; its remains consist of a large square gateway, which is composed of three stones, most elaborately and deeply chiselled, and four granite window-frames of similar design. The present Temple, in which the stone frames are sunk, is a mud edifice, to which thousands

of devotees flock in the month of July, to worship Vishnu, as this spot is looked upon with peculiar sanctity by his votaries, many believing that the God was incarnate in the person of the hero Rama. The scenery in the neighbourhood of this mud temple is peculiarly interesting; for mingled with the native huts, majestic drooping palms. and gracefully waving bananas, are to be seen several hundred upright stone pillars in excellent preservation. These have been hewn into divers forms, and different subjects are sculptured upon them, amongst which the Hero God Rama, with his bow and arrow, is constantly recurring. The priests state, that these pillars were formerly a part of the Vishnu Dewale. From the mud edifice, where the god is now worshipped, a wide path or avenue, overshadowed by lofty trees, leads to the sea shore, where stands a group of plain stone pillars.

Close to the Dewale of Vishnu is a Wihare and Dagobah, the walls of the former being covered with brightly-tinted paintings of the gods, among whom is to be seen a creature having the attribute of man in all save the head, which is that of a bird, with a long and pointed bill. This divinity resembling the bird-headed deity of the Egyptians, called Toth, is to be met with in many Buddhist temples in Ceylon.

Around the exterior of the Wihare there are some beautiful miniature specimens of masonic art, in the form of animals, amongst which are a male elephant and rat, their relative proportions being

most exquisitely maintained. Within a short distance of these temples, inland, stands a stone building, called Galgana, which consists of two apartments, the roof and walls being of granite. On the top there formerly stood a Dagobah, but the ruin is now completely covered with small trees, and flowering creepers, which wave gracefully to and fro, as the wind plays amongst them. The native annals state, that in the year 686 of the present era, Daapuloa the Second restored these Buddhaical remains.

As we lingered amidst the lovely and sublime scenery of Dondera, we wandered towards the sea-shore to gaze upon the setting sun, whose brilliant hues were reflected upon the bosom of the blue ocean. We pointed to a rock standing out a short distance from land, against whose barren sides the sea was dashing in foaming waves, their creamy spray flying about in all directions, and asked the chief priest who had accompanied our party, if they had a name for the rock. The man replied that all the natives called it the Englishman's Rock, as near that spot an English ship was wrecked at the commencement of this century. Our curiosity becoming excited, we begged the priest to furnish us with this melancholy history, and the priest of Buddha, leaning against an areka palm, threw his yellow robe gracefully over his shoulder with the dignity of a Roman senator, and commenced the following narrative :—

" I am not certain about the dates of the Chris-

tians, but I think it was in the year called by your people 18—, that at sunset a goodly ship, owing to adverse winds, dropped anchor off this coast. When the morrow dawned, some of our hardy fishermen pushed off in their canoes, to see if those on board this mighty vessel required fish or vegetables; but no traffic could be carried on with the strangers, as they neither spoke nor understood our tongue, and not one of Buddha's followers could utter a syllable of your language; the laden canoes therefore returned full.

"When the sun was midway in his career of light, a small vessel, guided by many men, who used a long sort of paddle, approached our landing place. Six men came on shore, who shouted long and loudly. Attracted by these boisterous noises, I, attended by my subordinate brethren and pupils, approached them. Their laughter grew more loud, as they pointed deridingly to our flowing robes, and shorn heads, symbols of the meek and radiant Buddha. I addressed them in a soft tone, and pointed to the trees bearing the green cocoa-nuts, and refreshing citrons, to inquire if they wished for them. They laughed at me, then I bethought the strangers understood not our tongue. So I ordered fruit to be gathered, and laid on young banana leaves; these I presented to them with a lowly salaam, and a kindly smile, *for I thought that all men understood kindness.* They seized the fruit quickly. I thought they were hungered, and expected to see them eagerly devour the refreshing

viands, but to my amazement they laughed and shouted, and then hurled the fruit at the heads of myself and followers.

"I turned away in sorrow, as I had learned a sad lesson, *for I found that all men did not understand kindness.*

"I walked towards my temple, your countrymen followed me, they entered the sacred place, and their unseemly mirth polluted the shrine of our god. They examined the walls, statues, and doors, on which were depicted Buddha and the gods. With wonder in their visages they looked at these paintings, talked loudly, then walked towards our dwellings. I trembled lest they should discover the place, where the sacred writings were concealed from profane eyes. The strangers entered all our abodes, roughly turning over every article they found. They raised their shoulders high, and with vehement mirth appeared to deride the poverty of Buddha's disciples. Poverty was the chosen lot of our god—dare his devout followers amass wealth or possess this world's riches? The strangers returned to their little vessel, and to our great joy I saw them paddle towards the goodly ship. Before the shrines of Buddha and the gods, did I make thanks-offerings of fruit and flowers for safe deliverance from these turbulent men.

"The sun was setting in serene glory, and I was preparing for evening worship, when my followers rushed into the Wihare, calling aloud on me. I rebuked them, but before my sentence was con-

cluded, I heard many voices, speaking in a strange tongue. Your countrymen had returned, accompanied by several men, one of whom carried a small chest in his hand. The chief men spoke together outside the temple, when one, who appeared the head man, examined the doors, looking at them where they were attached to the frame-work. He then addressed the man, who had charge of the chest—the lid was raised, and implements whose names I know not were taken therefrom. These he applied to the frame-work of the door. In the time of a passing thought, the beauteous entrance of our god's temple was wrenched from its supporters —another thought, the glorious gates were on the shoulders of twice five men; and the strangers turned towards their landing-place.

"Aghast I saw this, I scarcely believed my senses, I could not breathe. Our god's temple had been pillaged, whilst I, the chief priest, stood by. I ordered my followers to seize the doors — they attempted to do so, but the white strangers were many and strong, they beat back Buddha's children. I threatened the marauders with the god's vengeance, they laughed scoffingly, appearing to jeer at my impotent wrath. In my anger I cursed them, and with uplifted palms called upon Buddha for vengeance. They neared their landing-place, the gates were laid in the small vessel, in my anguish I tried to rush after them, but your countrymen rudely thrust me back. The strangers shouted, laughed, and pointed the finger of scorn at me, as they paddled towards their goodly ship.

" In mute despair I stood on the shore, and saw the beauteous gates of our Wihare borne up by the side of the goodly ship. I watched that ship until the shades of night made all black around. In anguish, I returned to my dwelling, resolving with the morrow's dawn to appeal to the authorities. I well knew the English Government would not sanction the pillage of a sacred building. I only feared the winds might change, and bear the goodly ship to distant lands In despair I called upon our god to avenge the desecration of his temple.

" At midnight, the heavens were black, no moon illumined the skies—a mighty tempest arose—the sea roared—the winds howled—strong trees were snapt asunder, like weak saplings—the gods appeared to have set at liberty the hurricanes of ages. I thought of the strange mariners in the goodly ship, and although they had desecrated our god's temple, I pitied them. When the dawn appeared, the storm abated. I went down to the landing-place—the goodly ship was not to be seen. I strained my eyes with gazing around the horizon, hoping to see the goodly ship—but I looked in vain. The murky waters were still troubled, and as I stood they dashed over me. I drew back as a mighty wave slowly rolled towards the shore—it retreated, and left behind it a piece of wood.

" When the sun was high in the heavens our shore was strewn with fragments of the goodly ship, which proudly rode at anchor, when last the sun went down. Buddha had avenged his cause; but I, his

servant, was very sorrowful, as I thought upon those in distant lands, who would watch in vain from sunrise to sunset for the return of the strong men, who had gone forth full of health and hope, in that goodly ship—and I grieved, that I had cursed the strangers in my wrath, when they plundered our gods' temple, and scoffed at me, his lowly slave. I have no more to tell."

Making a low salaam, the old priest walked slowly away, and our party returned to Matura, somewhat saddened by the history, but bearing with us vivid and pleasant recollections of the sublime scenery around Dondera, and the kindly sentiments, which had been expressed by the aggrieved heathen, towards his Christian aggressors.

Near Belligamma, fourteen miles from Matura, is a curious statue of a monarch, called the Kustia Rajha, or leprous King. This figure is twelve feet high, and is sculptured, in bold relief on a rock, the head-dress and attire being those which were worn by the Cingalese monarchs up to, and, during the twelfth century; the coiffure consists of a conical tiara, on which figures of Buddha are chiselled. It is impossible to ascertain with certainty, when or by whose order this figure was executed, as no inscription was found upon the rock. Some priests say, this statue represents the Indian prince, who introduced the cocoa-nut palm into the island, and instructed the Cingalese in the manifold purposes to which it might be applied. Others state, that a king, who was suffering from the most loathsome

species of leprosy, made costly offerings to the Agra Bodi Wihare in the neighbourhood, imploring Buddha to relieve him, and that as his prayer was heard, in gratitude he caused his statue to be carved near the spot, where his cure had been effected.

From the comparatively fresh appearance of the statue, and the costume, we cannot believe that it is a work of a remoter date than the twelfth, or early part of the thirteenth century, especially as the statue of the monarch, Kirti Nissaangha, in the largest cave Temple of Dambool, is attired in a corresponding style, and from concomitant historical circumstances it has been proved, that the latter figure was completed between 1186 and 1198, therefore we cannot entertain the idea, that the statue at Belligamma was intended to pourtray the Indian introduction of the cocoa-nut tree.

Cingalese history states, that at Pollanarooa,* in the time of Upatissa the Second, whose reign began A.D. 369, a large tank, called Tapaweeva, was constructed by this monarch. In A.D. 651, Sirisangabo the Second built a palace and resided there, during the short period he was compelled to resign his throne to a usurper. During the reign of succeeding monarchs, Pollanarooa was their occasional residence, Anooradhapoora remaining the seat of government, until the termination of the eighth century, when the latter was abandoned, and Polla-

* In some ancient records this place is called Pulastya-poora, and under this name it is mentioned in the Ramayana. Pollanarooa is now generally designated Toopare.

narooa was then declared the seat of government and capital of the island. Until the twelfth century the city gradually increased in size; and its days of brilliant splendour were during the reigns of Prackrama Bahu the First, surnamed the Grand, who ascended the throne A.D. 1153, and Kirti Nissaangha; as it was by those monarchs that the chief public edifices were either completed or constructed.*

Pollanarooa was regarded as the capital (although many of the buildings had been despoiled by Malabar invaders) until A.D. 1318, when it was finally abandoned, and all the magnificent structures, which then remained entire, were suffered to fall into decay. The seat of government was then removed from place to place, according to the caprice of the reigning monarch, until Wimala Dhaarma ascended the throne in A D. 1592, when Kandy was declared the capital, and the court was not again removed by the native kings. Although the city was less extensive, and the buildings of smaller dimensions than those of Anooradhapoora, the ruins are more interesting, as they are in a higher state of preservation. Like those at Anooradhapoora, the remnants of departed grandeur at Pollanarooa are surrounded by forests, and for several miles around, in the thickest jungles, granite steps, hewn

* Prackrama constructed a succession of tanks, artificial lakes, and canals, which extended a distance of one hundred miles. The monarch gave his name to this stupendous and useful work, and the remains of the "rivers of Prackrama" can be still seen, and traced for a considerable distance.

stones, and other pieces of chiselled masonry, recall to the traveller's mind, that here man once reigned triumphant, where now, the huge elephant seeks shelter from the noonday sun.

The king's palace is now a vast mass of ruins, overgrown with brushwood; this royal abode is erected on the embankments of the tank Tapeweeva, the waters of which were conducted under-ground the palace. The king's bathing place is still perceptible, which is of a circular form, and about seven feet in depth—the excavation is lined with granite, one round stone in the centre being raised above the pavement, on which the monarch sat or stood, whilst the royal bath-keepers poured water from golden chatties over the sovereign's head.

This palace was built by Prackrama, who also formed an extensive garden, in which was erected the coronation hall, three stories high, and built a rampart around the city. Historical records state that it was during this king's reign, Pollanarooa rose to its meridian of glory, the principal thoroughfares then extending to six gaws, or twenty-four miles, and the lesser streets to four gaws from the city into the suburbs. The most noble ruin, and that which is in the best state of preservation, is the religious edifice, called Jaitawanarama; whose architecture approximates somewhat towards the style observable in the early ecclesiastical buildings of Europe, the edifice having two rows of gothic window-frames.

The native annals affirm this temple to be a *fac-*

simile of the one which was erected for Goutama Buddha. Before the temple there is a low mound, over which groups of pillars are scattered; this leads to the grand entrance, and on either side of the gateway stands a polygon pillar, nearly fifty feet high. These pillars gradually taper to the summit, which is terminated by a square, the proportions, and chasteness of the chiselling being most exquisite. The building contains two apartments, and facing the gateway a gigantic, well-proportioned figure of Buddha, as high as the pillars, projects from the wall. The length of this structure is nearly one hundred and sixty feet; the height now about sixty, but what it was originally it is impossible to determine. The walls are extremely thick, and are entirely composed of bricks and mortar, but there are the remains of a stone moulding, which formerly ornamented them. It would appear that the whole building was formely covered with white chunam, a preparation resembling marble, as portions of the cement still adhere to the walls, pillars, and statue of Buddha.

Near the Jaitawanarama is an immense rock, on the perpendicular face of which are chiselled, in the boldest relief, three enormous statues of Buddha. These figures are in the three orthodox positions, namely, erect, seated, and recumbent. The proportions of these colossal images are remarkably well preserved, particularly in the reclining figure, which is thirty-eight feet long. A cavern temple has been excavated in the solid rock, between the erect and

seated figures, and in front of this wihare, two pillars have also been cut out of the stony mass. In the interior of the temple a portion of the rock was left, which has been exquisitely chiselled, and this laborious specimen of the sculptor's art, represents a throne with Buddha seated upon it. This Wihare, by some called Isuramuni, by others, Kalougalla, was constructed by Prackrama Bahu, but authors disagree as to whether the Jaitawanarama was built, completed, or only repaired by Kirti Nissaangha.

The loftiest building at Pollanarooa is the Rankoot Dagobah, which was built by the second queen of Prackrama Bahu. This mausoleum is covered with brushwood, and the slender form of the spire can be distinctly seen from a considerable distance, as the height of the ruin, from the platform to the extremity of the spire, is above one hundred and fifty feet. The records state the height of this Dagobah originally to have been one hundred and twenty carpenters' cubits,* from the platform to the top of the spire, on which was placed a golden umbrella. Eight small chambers or chapels are placed around the base of the Dagobah, and between each there is a small ledge, or projection, which is ornamented with sculpture. Kirti Nissaangha, who beautified the building, and removed the umbrella, changed the name from Rankoot to Thooparama, as the original cognomen was then no longer appropriate, ran, signifying gold, and koot, a fan-like termination.

* A carpenter's cubit is two feet three inches.

The Dalada Malagawa, or palace of the tooth, was also built by Prackrama: its style of architecture is simple, the building is small, and is composed entirely of stones. Tradition states the granite roof to have been added by Nissaangha, who personally superintended the workmen, and the number of artificers employed was so great, that the roof was joined together between sunrise and sunset. The interior of this temple is nearly full of rubbish, therefore it is impossible even to conjecture what the decorations may have been.

In the neighbourhood of the Jaitawanarama there are the effigies of two serpents carved in stone, namely, the polonga, and the cobra or hooded snake. The native legend states, that in ages before the flood, these snakes fought a battle in this place; that the name bestowed upon the city is a corruption of their respective designations in the Cingalese language, namely, *polon* and *na,* and that on the rocks in the centre of the tank, the figures of the *bellipotent* reptiles have also been carved.

The Satmahal Praasada was originally seven stories high; this building is of a pyramidical form, but the remains do not convey the idea of its former altitude. The Bannagee was an edifice appropriated to the public reading of the Buddhaical writing; and the ruins are rendered remarkable by the extraordinary enclosure surrounding them, which is constructed of upright pillars of hewn stone, into which are inserted two rows of horizontal stone bars

The remains of many other buildings are to be seen at Pollanarooa, but as these are not in fine preservation, a description would be useless; to the oriental scholar and antiquarian, however, these relics are peculiarly interesting, as the sites occupied by them, and the inscriptions engraved upon them, perfectly coincide with the native annals, which give an account of Pollanarooa, the position and the period when these buildings were erected.

Numberless inscriptions are found engraven upon pillars and tablets, some large stones being completely covered with them. These inscriptions are generally well executed, the letters and ornaments being clearly defined and sharply chiselled; the characters, although Cingalese, contain many letters which are totally obsolete, the most erudite scholars being unable to determine their signification; nevertheless the data which these inscriptions supply are most valuable, as they confirm the veracity of the native historian. One inscription records the lands and dignities which were bestowed by the monarch on a chieftain named Kooloondoottette, Albanawan, and his bosom friend, Kumbudalnawan, who was also a noble. These men "had done the state some service" in many ways, and had also been instrumental in placing the monarch on the throne of Ceylon. The most interesting inscription is extremely lengthy, being engraved upon a rock twenty-six feet in length, four feet and a half in breadth, and two feet thick.

This huge mass was brought from Mehintalai,

which is distant more than eighty miles from Pollanarooa, and it is impossible even to conjecture what motive could have instigated the monarch to have this tablet brought from so remote a place, when quarries and rocks abounded around Pollanarooa, from which masses of stone had then already been riven by wedges, which had been hewn, and formed into buildings, pillars, and statues. It has also been an enigma which never has, and, in all probability, never will be solved, how, and by what means this rocky mass could have been transported over mountains and across streams, until it was finally deposited at Pollanarooa. Tradition informs us, this huge piece of rock was removed by men, if so, the amount of human strength required for the purpose must have been immense: and the inscription on the tablet corroborates the traditional report. The shape of this tablet is peculiarly elegant; it is most exquisitely ornamented, and the minute characters thereon are beautifully chiselled. The form is slender, resembling the leaf of a native book, and the characters are so inscribed as to leave a wide margin, which is embellished with a border of birds.

The inscription on one side commences with "Adoration to Buddha the lion, and the noblest individual of the race Saaka;" it then goes on to state the lineage of the god, and the munificent acts of the reigning sovereign, who reduced the taxes, bestowed alms upon the needy, built tanks, repaired watercourses, and endowed wihares, and concludes

by stating "that his majesty, wearing the regal head-dress and ornaments, caused himself, his chief queens, his son and daughter, to be weighed in a balance, and by bestowing five times their weight of goods on the priests, the blind, the crippled, the deformed dwarfish, and other destitute and friendless beings, who thronged from ten countries, made all happy. For these deeds the gods blessed the land with refreshing showers."

On the opposite side the inscription states that the monarch made a tour of the island, built wihares, made costly offerings to the Ruwanwelli Saye at Anooradhapoora, repaired and gilded the statues in the cave temples at Dambool, built numberless wihares and alms-houses, dedicated his son and daughter to the Paatra and Dalada relics, then redeemed them by offering a solid gold dagobah and other valuables. The monarch expresses his hopes that future rulers will govern with equity and mildness, and will maintain the established religion of the country, and that if they should observe these precepts, they might aspire to the felicities of both worlds, the inscription concluding with the following words, "Future sovereigns are thus affectionately exhorted by Kaalinga Nissaangha, King of Lanka-diva—*This engraved stone is the one which the chief Adigkar Unawooman-danawan, caused the strong men of the mighty Nissaangha to bring from the mountain Saegiri** at Anooradha-

* This is the ancient name for Mehintalai.

poora, in the time of the Lord Sri Kaalinga Nissaangha Chakkrawarti."

These two last inscriptions were engraved between A.D. 1187 and 1197, and, notwithstanding the lapse of centuries, and exposure to the elements, the minute letters and embellishments are as sharp as if the sculptor had just completed his task. The inscription regarding the grant of land was executed during the reign of Saahasamallawa, who ascended the throne about the year A.D. 1205.

We have elsewhere remarked upon the number of inscriptions, that are scattered over the island, which cannot be deciphered, as they are composed of characters which none can translate.

There is one piece of sculpture at Pollanarooa which affords a wide scope for the inquiries of the antiquarian, and no clue has yet been obtained to elucidate the meaning of the subject, which represents a man standing in a supplicatory attitude, between a dog and crow. Some suppose that it is a patent conferring nobility or lands upon some favoured subject, whilst others imagine, that it represents a malefactor whose soul, for some heinous crimes committed in this world, was predestined in his two succeeding lives to inhabit successively the bodies of these creatures.

In ancient days the monarchs of Ceylon, when they bestowed grants of land upon their favourites, used to threaten any person, who unlawfully attempted to obtain possession of these gifts with Buddha's vengeance, and a sanus is still extant on

which is inscribed, "So long as the sun, moon, and stars, so long as the Aetagalla* and Andagalla rocks shall endure, for that time this grant is made. Should any one presume to violate this edict, he will inevitably arouse Buddha's vengeance, and the audacious mortal's spirit, when he is next born, will inhabit the body of a crow, or dog."

Our limits will only allow us to glance at a small portion of the remains of civilization, refinement, and grandeur, which are dispersed over the bosom of the "Pearl of the East," and much yet remains untold of the wonders of the Cinnamon Isle.

* This rock is six hundred feet high, and bears a strong similitude to a tusk elephant.

CHAPTER X.

Population—Excess of males—Three classes, Cingalese, Malabars, Moors, the latter the Jews of Ceylon—Difference between personal appearance and character of Kandians and Cingalese—Revenue, sources of—Land sales formerly included therein—Tariff—Pearl fishery, amounts of income under Dutch and English—Protection of banks—Shark charmers—Chanks, income, retail trade partly opened—Land revenue, mode of collection, proposed abolition, income—Stamps, amount of—Fines and forfeitures, amount of—Carriage tax—Arrack and toddy farms, income of—Road tax—Post-office, revenue of—Custom dues—Loan—Economy in public service ordered—Suggestions for reductions in revenue establishment—Currency, paper, amount of, silver coinage, gold, native money—Course of exchange—Cash balances of treasury—State of government paper currency—State of government funds—Revenue and expenditure—Military charges—Estimated revenue and expenditure for 1849—Principal articles imported during 1845—Principal articles exported—Internal resources undeveloped—Conclusion.

The population of the island is very inconsiderable in comparison with what it must have been in

former days, and it is a difficult matter to arrive at the true amount, particularly in the interior. We find there are some places from which returns were not made in the last census, taken in the year 1844, by which it appears, that the total population then amounted to 1,442,062, whereof 7,133 were European. This gives us a population of 5869 to the square mile.

Of the native population the males are very nearly one-tenth more than the females, which seems a very large preponderance. It is rather remarkable that this extraordinary disproportion is most apparent in the poorest districts of the island, where the population is least numerous, and where naturally the inhabitants find it most difficult to obtain the means of subsistence. It is also a fact no less singular, but one which is well known in Ceylon, that in many of the fishing hamlets, where food is abundant and cheap, the number of females exceeds that of males.

The island is thinly inhabited, but its internal resources are adequate to support a dense population, as it did, in fact, in ages past. The population of the high lands, and Kandian provinces, is considerably less in proportion than that of the low lands and maritime districts.

The inhabitants of the island may be divided into three classes, namely, the Cingalese, Malabars, and Moors; the Malabars reside principally in the northern and eastern maritime districts, and

the greater number of them are professed Buddhists, and they frequently intermarry with the Cingalese; whilst the Moors are dispersed over the whole island, residing permanently or sojourning in any town or district, where money is to be made.

Many people most appropriately style the Moormen, the Jews of Ceylon, as they exhibit great perseverance in their pursuit after wealth, and traffic in every commodity whereby money is to be made; there is not, therefore, a saleable article, from the most valuable and precious gem to the most trivial article of food or attire, which may not be obtained from a Moorman.

As many of them are extremely wealthy, they are the money lenders of Ceylon, and the rates of interest which they charge in most instances are enormous; numbers of them perambulate the island, like our hawkers, with various descriptions of articles for sale; the richer are attended by one or more coolees, who carry their bundles of goods, and these packages will frequently contain a splendid Cashmere shawl or scarf, worth more than a thousand rupees, or £100, according to the value of the rupee in Ceylon, and papers of needles, pins, threads, and tapes. The poorer class of Moormen vend every article by which they can obtain a *pice*, and frequently European produce, such as cheese, pickles, and biscuits, can be purchased of them at a very low rate.

Although the Moors have lived among the Cingalese for centuries, they rigidly follow and observe their own religion and customs, and intermarry only with their own people; indeed, we cannot recall to mind ever knowing, or having heard of, an instance of a Moorman, or Moorwoman, having been married to a Cingalese, or Malabar.

The inhabitants of the highlands and lowlands in Ceylon, differ most essentially both in physical and mental attributes. The Kandians, or natives of the highlands, are a larger race, and although subjugated by us, retain their love of independence and freedom, and are both noble and brave; whilst those of the lowlands and maritime provinces, or Cingalese, as they are called in contra-distinction to the Kandians, are of small stature, servile, sycophantic, and cowardly in character.

The revenue of Ceylon has heretofore been derived from the customs, stamps, salt monopoly, pearl fishery, arrack farms, land sales, land revenue, and rents exclusive of land—and the total amount of the year 1845 was £454,146, while the expenditure of that year was £448,232, leaving an excess of revenue amounting to £5,914. In 1847, however, we find the revenue decreased to £437,502, while the expenditure increased to £476,192, leaving thus a deficiency of £38,690.

With this large deficiency, and the heavy expenses attendant upon the rebellion of 1848, the colonial government must be crippled to a consi-

derable extent, particularly when we reflect that up to the year 1848 land sales had always most erroneously been included in the annual revenue; but they have been classed since that date under the head of extraordinary resources, for the purpose of being applied to the construction of roads, and other public works, amongst which latter we trust the tanks will have their due proportion.

The whole tariff of the island has been remodelled, by an ordinance passed in November, 1847, whereby a fixed duty, instead of one of five per centum ad valorem, which theretofore existed, has been established upon all articles imported, with the exception of goods, wares, and merchandize, not specified in exemptions, which are still charged a duty of five per centum ad valorem.

The exempted articles are books, copperah, seeds, live stock, ice, manures, regimental accoutrements, and specimens of natural history. Of the exports, cinnamon pays a duty of fourpence per pound, and all other articles are free; while goods or wares, the produce of the island, formerly paid two and a half per cent. It is scarcely possible to judge of the result of the new tariff, business and trade having sustained so much interruption from the insurrectionary movements in Kandy, and the consequent expenses incurred by the government. The revenue, however, of the first nine months of the year 1848, was £315,103, and the expenditure £324,277, which gives an excess for that period of £9,279.

The pearl fisheries have become of late years very unproductive, and as it was supposed that this was attributable to their too frequent occurrence, they have been discontinued for some years. The first record we find of a pearl fishery is in the year 1668, under the Dutch government, but the amount thereby realized is not stated.

The earliest account extant of the produce arising from this source of revenue is in the year 1746, which is stated to have been £4,766 13*s*. 4*d*. The amount of the fishery in the following year was £21,400; the year succeeding was £38,580; while the next year amounted to £68,375. These fisheries then decreased, until we find that they again increased in the year 1796, when the first under the English government produced £60,000; that of the following year realized £110,000; and in the year 1798 the produce amounted to £140,000, which last appears to have been the largest amount realized in any one year.

Since that period, however, the produce of each fishery considerably decreased, until, in 1844, it only realized £105, which was the last which took place; and it is not expected that any will be allowed for many years to come. The pearl banks are protected, and the natives within a certain distance, are prohibited under penalties from possessing nets or implements which might be used to the injury of the banks.

It would be unnecessary to describe the mode

adopted in diving for pearls, as many writers have treated the subject most ably; but we are not aware that the following superstitious practice is generally known. No sum of money, however large, no temptation held out sufficiently strong, would induce the divers to descend into the ocean unless two *shark charmers* were present, who, as they believe, by means of their charms and potent spells, can prevent the finny monsters of the deep from injuring the pearl seekers.

One of these imposters goes out in the pilot's boat, and remains at the head of it, muttering a prescribed form of incantation as each man descends to brave the perils of the vasty deep. The other shark charmer remains on shore, where he is shut up in a room in a state of nudity until the boat's return with the divers. A large brazen bowl is left with him filled with water, in which are placed two silver fishes, and it is affirmed that the moment a shark appears in the vicinity of the divers, these fishes agitate the water, and if an accident is about to happen, one fish will bite the other; when he perceives such indications, the charmer immediately "binds the shark" with a potent spell, and thus compels the creature to abstain from injuring the divers.

These shark charmers reap an abundant harvest during the fishery, as the natives believe that unless they are liberally remunerated, they will exert their powerful spells to make the sharks injure

them, instead of compelling the monsters to remain quiet until the pearl fishery is over.

It is rather singular, that although sharks are frequently seen by the divers, an accident rarely happens, and numberless fisheries have taken place without a single accident occurring. We presume this circumstance arises from the well-known fact, that a shark is compelled by the position of his mouth to turn on his back before the prey can be seized, which gives the destined victim time to escape; consequently, the moment the monster is descried by the divers, a general rush is made for the boats. Although their escape is effected by their own agility, the superstitious natives believe the shark charmers have prevented the creatures from injuring them.

The chanque farms formerly produced a revenue amounting to nearly £4,000 per annum, but of late the demand has been so small, that it has dwindled down to £200. The chanque (*voluta gravis*) is of two sorts, red and white, called by the natives respectively payel and pattee; but they are more commonly known by the name of cowries, and are used as a circulating medium amongst the natives on the continent of India. They are also worn by the Indian women and children in a greater or less quantity, according to their wealth. The valve of a chanque usually opens to the left, but one having the peculiarity of the valve opening to the right, is estimated in India, as we have been informed by a

Malabar, at five thousand rupees; formerly six or seven hundred divers used to be constantly employed in this fishery under the surveillance of a government officer, but the fishery is now abandoned, and the income at present derived by government does not amount to £200, and arises from permission to dig for the dead shells, which are to be found in considerable quantities in the sand.

The salt monopoly has produced an income of £42,000 per annum: the retail trade has lately been thrown open from the Kaymel river, situate in the western province, to the district of Matura in the southern province. Salt is interdicted to be imported into the island, except under the special licence of the Governor, as regulated by an ordinance passed in 1840.

The land revenue, or paddy tax, varies in amount from one half to one fourteenth of the produce. In the maritime provinces this tax was generally collected in kind, and an annual assessment made on the produce of each harvest until 1826. This tax, and the manner of its collection, are most heavily felt by the natives. The tax is sold, as the tolls upon a high road, and when the crop is sufficiently matured, its value is assessed by a government officer, who makes a return to the government agent of the province, who then disposes of the tax of each district to the highest bidder.

The grower is compelled to give a notice to the renter five days previously to the cutting of the crop, and two day's notice should he abandon his intention. And again, should the crop not be trodden out immediately on being cut, a further notice is requisite, and any omission or infringement of these regulations on the part of the grower is under pain of a penalty recoverable in the district court. The system is proved to be most detrimental to the interests of the colony, from the fact, that by the returns for many years past, it appears that the cultivation of paddy remains about the same, while that of every other description of produce has increased to a considerable extent.

A commutation of this tax took place in Kandy by the annual payment of a stipulated quantity of grain, which remained in force until 1830, at which date the growers were given the option to pay in kind or in money. And in the year 1835 the proprietors were allowed the option to continue the commutation by annual money payments, for twenty-one years, or to redeem the tax by ten years' purchase at the same rate, and many availed themselves of the permission to redeem the tax.

Sir Emerson Tennent has recommended the abolition of this tax altogether, and proposes that a moderate acreable tax, to be levied upon all lands, shall be substituted in its stead, which he proposes shall be collected by the officers of govern-

ment. This measure he considers will compel jobbers in land either to dispose of their estates or to cultivate them, will abolish the exemption of headmen from the paddy tax, will modify in some measure the servile tenure and degradation of the tenants of temple lands, and include cinnamon and coffee plantations.

It would be most desirable, no doubt, to equalize thus the land tax, and compel all descriptions of agricultural produce to bear their quota: but we fear that the redemption of some of the lands in Kandy from the old tax will he found a great obstacle in the accomplishment of this objeet. The paddy tax amounts to thirty-six thousand one hundred pounds.

Under the head of land revenue is also included the tax on fine grain, which is a tenth of the produce, and amounts to three thousand per annum. A similar tax upon gardens produces between four and five thousand per annum. To these is to be added a tax upon forest timber, amounting to some two hundred pounds per annum.

Stamps and judicial receipts amounted to some twenty thousand pounds; during the past year, however, a new law came into force, whereby stamp duties were re-modelled; it was estimated that they would realize thirty-six thousand pounds.

The fines and forfeitures under decrees of the supreme and district courts used to amount to an average of one thousand pounds; however, during

the last year we must give a very large margin for this head of revenue, which must be considerable, from the forfeitures in consequence of the rebellion of 1848.

The tax on carts used to amount to a sum somewhat similar to the last item; but under this head a considerable addition will be made, as by a recent ordinance all carriages and boats used for the conveyance of goods or passengers for hire shall be licensed, paying each an annual sum of six shillings.

Arrack and toddy farms, with the duty on stills, produces between fifty and sixty thousand pounds; and the assessment upon houses for the maintenance of the police amounts to five thousand pounds.

These are the principal sources of revenue; but for the purpose of making up the deficiency occasioned by the new tariff, a tax was imposed upon dogs and guns; the former has been wholly abandoned, and the latter modified, requiring only a single registration instead of an annual one; as a source of revenue, therefore, it is inoperative. A road-tax, however, is raised by way of poll-tax, of three shillings, in lieu of personal labour, upon every male above eighteen years of age.

The receipts of the post office, in 1846, were £7,576, and the expenditure was £7,448. Owing to a recent reduction, the inland postage of a single letter to any part of the island is only sixpence, in

lieu of one shilling. Newspapers, price currents, and pamphlets, not above an ounce in weight, are charged only one penny. The postage of an over-land single letter is one shilling to Colombo, the China steamer calling at the Point de Galle for letters and passengers.

Custom dues paid in all Ports of Ceylon on Exports and Imports.

Years.	Amount.	Years.	Amount.	Years.	Amount.
	£		£		£
1833	64,419	1838	135,196	1843	124,932
1834	103,030	1839	116,901	1844	154,843
1835	114,394	1840	—	1845*	144,423
1836	141,049	1841	107,321	1846	140,379
1837	134,958	1842	91,635	1847	150,080

From the financial difficulties of the colony, government were obliged to raise a loan from the Oriental Bank, amounting to £50,000. The home government has directed that the strictest economy should be observed in every branch of the public service, and that reductions should be made wherever practicable. It is very certain that many offices might be beneficially dispensed with, and in all probability the public service would be in consequence more efficiently discharged.

In one branch alone of the civil service we will

* Expenses of the Customs' Establishment during 1845, £9,256. 14s.

give an instance of the means whereby a saving of £5,040 per annum might be effected, namely, the revenue establishment. Ceylon is divided for revenue purposes into five provinces, namely, the western, southern, eastern, northern, and central, over each of which there is a government, and an assistant-government agent; but in addition to these there are three local assistant-government agents in the western province, three in the southern, one in the eastern, one in the northern, and two in the central. We should recommend the reduction of the assistant-government agent for the western province, and the government agents for the southern, eastern, northern, and central provinces, whereby the saving above specified would be effected.

The assistant-government agent at Colombo is a useless office, and the duties of the government agents in the four other provinces could be as efficiently discharged by the gentlemen who hold the office of assistant-government in the respective provinces, and who at present have little or nothing to do.

Paper currency was first introduced into Ceylon under the Dutch government, by the Governor Vander Graff, in the year 1782, as an expedient for adding to the "ways and means" of the colony, the revenue falling far short of the expenditure, and the American war rendering an increased military force necessary. All the government

payments were made in paper, while he directed gold and silver money to be sold by public auction.

When the British received the island from the Dutch, we adopted their debts by calling in their notes, and issuing British government certificates in their stead. No silver coinage was then to be found in the colony, and it is very probable that the copper currency would have been also exchanged for necessaries, had it borne any resemblance to that of the Indian continent. The outstanding government notes amount to the value of £87,450.

The silver coinage in circulation is the rupee, the current rate of which was fixed by Sir Wilmot Horton at two shillings, at which it continues to the present period. This plan was adopted by Sir W. Horton to ensure the return of the coin to the country, after it had been carried away in exchange for rice, as its value in sterling is only 1*s.* 10$\frac{5}{8}$*d.* The dollar also passes at 4*s.* 2*d.*

Gold is not in circulation, being only used as an article of commerce, which bears a premium, varying from ten to fifteen per centum.

The coin in general use amongst the natives is copper, the names and relative value of which are as follows, namely, 144 challies make 48 pice, which make 12 fanams, and these amount to one rix dollar, of the value of one shilling and sixpence of our money.

A silver coin, called a rix dollar, was issued in 1808, which was alloyed ten per cent. more than the rupee, with a hope of preventing the withdrawing of it from the island. It has not had the desired effect, as the coin is rarely to be met with.

The native currency formerly consisted of gold, silver, copper, and lead coins. The gold, copper, and lead, were of a circular form, whilst the silver coin resembled a fish-hook, the ends of which were engraven with figures and characters.

As it was the custom of the people to barter one commodity for another, money was rarely used, and the quantity of coined metal in possession of the wealthiest nobles was comparatively small. Some idea may be formed of the quantity of specie likely to have been in the possession of individuals, when we inform our readers that the amount of money revenue of the last king of Kandy, who was most avaricious, and exacted to the utmost extent from his subjects, did not amount to seventeen hundred pounds per annum.

The following is the course of exchange.

With England . .	1*s.* 6*d.* per rix dollar.
With Calcutta .	2*s.* 1*d.* per sicca rupee.
With Madras . .	1*s.* 11*d.* per rupee.
With Bombay . .	1*s.* 11*d.* per rupee.
With China, Penang, and the Mauritius .	4*s.* 4*d.* per Spanish dollar.

STATE of GOVERNMENT PAPER CURRENCY, showing the Amount of each denomination of Notes created and put into circulation, from 1st September, 1846, to 31st August, 1847, and the Amount of each denomination Cancelled and withdrawn from circulation during that period.

Period when Issued and Cancelled.	Notes of 1*l.* each.	Notes of 2*l.* each.	Notes of 5*l.* each.	Notes of 10*l.* each.	Notes of 20*l.* each.	Notes of 25*l.* each.	Notes of 50*l.* each.	Total.
	£.	£.	£.	£.	£.	£.	£.	£.
Amount of Notes in circulation on the 31st Aug., 1846, as per last statement	44,031	41,864	830	500	100	75	100	87,500
Issued from 1st September, 1846, to 31st August, 1847 . . .	10,923	2,800	..	..	..	..	..	13,723
Total of Notes issued .	54,954	44,664	830	500	100	75	100	101,223
Notes cancelled from 1st September, 1846, to 31st August, 1847 . .	8,827	4,486	230	160	20	..	..	13,723
Notes in circulation, 31st August, 1847 . . .	46,127	40,178	600	340	80	75	100	87,500
Deduct one Note of 50*l.* not current, having been called in by Government								50
Current Notes in circulation, 31st August, 1847								87,450

In the Government Chest . . .	£48,084	£87,450
In general circulation	39,366	

RETURN showing the CASH BALANCES of the GENERAL TREASURY and of the several CUTCHERRIES in CEYLON, on the 30th September, 1847, distinguishing the Amount in Coined Money, and in Notes.

	Coined Money.							Notes.	Total.		
	Gold.	Silver.			Copper.						
	£.	£.	s.	d.	£.	s.	d.	£.	£.	s.	d.
General Treasury	..	18,081	13	4	6,110	1	0¼	25,457	49,948	14	4¼
Western Province	..	5,180	13	0	54	0	2½	1,386	6,620	13	2½
Southern ,,	..	9,666	7	0	215	11	4½	1,724	11,605	18	4½
Northern ,,	..	1,783	0	8	2,636	2	1¾	4,760	9,179	2	9¾
Eastern ,,	..	1,785	0	0	98	10	0½	1,733	3,616	10	0½
Central ,,	..	8,381	10	0	749	2	1	681	9,811	12	1
North-Western Province	26	2,796	6	0	161	4	9¾	597	3,580	10	9¾
	26	47,674	10	0	10,324	11	8¼	36,338	94,363	1	8¼
Deduct—								£. s. d.			
Deposits of the Western Province								1,589 17 7			
,, Southern ,,								3,254 13 5½			
,, Eastern ,,								1,047 17 3¾			
,, Central ,,								474 5 10¾			
,, North-Western Province								785 11 9¼			
									7,152	6	0¼
Available for Government purposes . . . £.									87,210	15	8

State of the Funds of the Ceylon Government

On the 1st *January*, 1848.

	£	s.	d.	£	s.	d.
Balance due to the Ceylon Government:—						
Balance in the Public Cash Chests in Ceylon :—						
In the General Treasury . .	56,097	3	1¾			
,, Chests of the West. Prov.	3,446	11	3			
,, ,, North-West. Prov.	3,572	13	6¼			
,, ,, South. Province	9,950	13	0			
,, ,, North. Province	8,170	3	4			
,, ,, East. Province	959	7	10½			
,, ,, Central Province	7,639	13	9			
	89,836	5	10½			
Balance in the hands of the Agent General in London . . .	12,051	3	11			
Balance in the hands of the Government of Hong Kong	1,224	7	0¾			
Balance in the hands of the Colonial Agents at Bombay . . .	903	15	8			
In all Balances due to the Ceylon Government				104,015	12	6¼
Balance due by the Ceylon Goverment :—						
To her Majesty's Government on Account of a remittance received in Specie . . . £10,000 0 0						
Deduct Balance due to this Government for Advances made for the Army Service . . . 3,129 8 0½						
	6,870	11	11½			
To the Presidencies in India . .	21,051	11	11			
To the Colonial Agents at Calcutta and Madras.	1,396	3	5¼			
In all Balance due by the Ceylon Government				29,318	7	3¾
Balance in favour of the Ceylon Government				74,697	5	2½
N.B.—Balance on the 1st January, 1848				74,697	5	2½
Deduct Excess of Expenditure between 1st January and 30th September . . .				9,279	15	4¾
				65,417	9	9¾
Balance of Drafts and Remittances in Transit				636	18	0¼
Balance on the 30th September, 1848 . .				£64,780	11	9½

on the 1st January and the 30th September, 1848.

On the 30th September, 1848.

	£	s.	d.	£	s.	d.	£	s.	d.
Balance due to the Ceylon Government:—									
Balance in the Public Cash Chests in Ceylon:—									
In the General Treasury . .				£58,911	0	8			
,, Chests of the West. Province				2,731	3	0¼			
,, ,, North-West. Prov.				3,701	6	5¼			
,, ,, South. Province				10,986	18	7¼			
,, ,, North. Province				8,275	11	8½			
,, ,, East. Province				8,279	15	0½			
,, ,, Central Prov.				10,698	18	7			
							103,584	14	0¾
Balance in the hands of the Agent in London . . .	£4,180	6	11						
Amount remitted in Sept., 1848 . . .	23,000	0	0						
Deduct Amount advanced by Her Majesty's Government to 30 September	8,482	10	2						
				14,517	9	10			
							18,697	16	9
Balance due by Her Majesty's Government for advances made for the Army Service							5,423	0	4½
Balance due by the Hong Kong Government . . , ...							1,587	15	5¾
In all Balance due to the Ceylon Government							129,293	6	8
Balance due by the Ceylon Government:—									
To the Presidencies and Agents in India				19,083	5	7½			
,, Mauritius Government . .				99	8	0			
,, Deposits in the Public Cash Chests , ...				28,251	8	7			
,, Oriental Bank—Amount of Loan received . . .				17,078	12	8			
In all Balance due by the Ceylon Government							£64,512	14	10½
Balance in favour of the Ceylon Government . . .							£64,780	11	9½

Abstract of the Revenue and Expenditure of the Colony

REVENUE.

	£	s.	d.
Arrears of Revenue of former Years . .	23,923	11	11¼
Customs	90,584	0	4½
Port and Harbour Dues . . .	2,175	9	1¾
Land Sales	4,930	8	11
Land Revenue	36,932	15	6
Rents, exclusive of Lands . . .	17,190	17	10¾
Licences	41,151	12	11
Stamps	20,915	11	11½
Taxes—Assessment	5,277	5	11
Postage	6,186	13	5¼
Fines and Forfeitures . . .	3,329	18	5¾
Sale of Government Property, including Salt and Colonial Stores, &c. . .	40,116	11	6¼
Ration Stoppages from H.M. Troops .	9,323	2	0
Reimbursements in aid of Expenses incurred by Government	613	10	9¼
Interest	2,202	15	10¾
Government Vessels	328	2	4¼
Miscellaneous and Special Receipts . .	8,541	2	0
Ditto by the Agent-General in London .	1,380	8	3
	315,103	17	3½
Excess of Expenditure . .	9,279	15	4¾
Total	324,383	12	8¼

of Ceylon for the first Nine Months of the Year 1848.

EXPENDITURE.

	£	s.	d.	£	s.	d.
Establishments —						
Fixed Salaries	114,043	0	0			
Provisional and Temporary Salaries	17,100	0	0			
Allowances	2,795	17	4¼			
Office Contingencies . . .	3,772	14	6¾			
				137,711	11	11
Pensions and Retired Allowances				27,390	15	11¾
Revenue Services, exclusive of Establishment . . .				4,593	13	10½
Administration of Justice, ditto . . .				1,429	4	7½
Ecclesiastical, ditto . . .				500	0	0
Charitable Allowances				2,312	16	1¾
Education, exclusive of Establishment				777	10	10½
Hospitals, ditto				1,634	1	2
Police and Gaols, ditto				3,834	10	5¾
Rent				1,381	10	10½
Transport				2,954	9	11¾
Conveyance of Mails, exclusive of Establishment . .				958	15	9
Works and Buildings				6,599	8	0
Roads, Streets, and Bridges				21,674	18	8
Interest				5,063	19	9¼
Miscellaneous Services				193	18	11¾
Colonial Commissariat				21,533	10	7½
Contribution towards Military Expenditure . . .				18,000	0	0
Colonial Pay and Allowances				25,224	9	6½
Government Vessel, exclusive of Establishment . .				287	4	2½
				284,106	11	5½
Advances in aid of Expenditure to be hereafter classified and brought to Account under their proper heads, viz.:—						
For Roads, Streets, and Bridges .	13,927	5	3¾			
Works and Buildings . .	4,698	6	4			
Colonial Commissariat . .	10,607	16	11			
Colonial Pay and allowances .	1,111	2	10¼			
Other Services, including Estab[ts]	9,932	9	9¾			
				40,277	1	2¾
Total				£324,383	12	8¼

Statement of the Military Charges defrayed in Ceylon by the Queen's Chest and the Colonial Funds from 1838 *to* 1845 *inclusive.*

Years.	By Queen's Chest.	By Colony.	Total.
	£	£	£
1838	83,699	69,881	153.580
1839	84,244	72,635	156,880
1840	61,423	70,795	132,218
1841	55,938	68,539	124,478
1842	57,451	67,561	125,013
1843	54,818	64,993	119,812
1844	55,376	65,362	120,739
1845	50,658	75,899	126,557
Total	£503,610	555,669	1,059,280

The above colonial payment includes the cost of provisions, forage, fuel and light, or money allowances in lieu thereof, the pay of general staff officers and the colonial allowances to officers on duty in general, and a part of the pay of the troops. Thus, to a Colonel, £45 9*s*. per month; Lieutenant-colonel,

£32 2*s.*; Major, £23 19*s.*; Captain, £13 16*s.*; Lieutenant, £8 5*s.*; Second ditto or Ensign, £6 6*s.*; Paymaster, £13 16*s.*; Surgeon, £17 10*s.*; Assistant ditto, £12 10*s.* Adjutant, £10 4*s.*; Quarter-master, £10 4*s.* An additional allowance is also made to officers in command of corps; also to officers in command of garrisons, except Colombo, Trincomalee, Kandy and Galle.

ESTIMATE of the Revenue and Expenditure of

RECEIPTS.

	£	s.	d.
Arrears of Revenue of former years	25,000	0	0
Customs	100,000	0	0
Port and Harbour Dues	4,000	0	0
Land Sales	6,000	0	0
Land Revenue	45,000	0	0
Rents, exclusive of Land	20,000	0	0
Licenses	72,000	0	0
Stamps	36,000	0	0
Taxes	4,950	0	0
Postage	7,000	0	0
Fines, Forfeitures and Fees and Court	3,000	0	0
Sale of Government Property	61,000	0	0
Ration Stoppages from Her Majesty's Troops	13,000	0	0
Reimbursements in aid of Expenses incurred by Government	650	0	0
Miscellaneous Receipts	5,900	0	0
Interest	2,800	0	0
Special Receipts	400	0	0
Receipts by the Agent General in London	1,000	0	0
Total	£408,300	0	0

Note.—The Item of £24,000 "Contributions towards the Military Expenditure" has been omitted in this Statement.

the Government of Ceylon, for the Year 1849.

DISBURSEMENTS.

Charges Specially Sanctioned by Her Majesty's Government.

Civil Establishments	£ 60,314		
Agents of Provinces	32,666		
Judicial Establishments	40,6264		
Ecclesiastical Establishments	9,246		
Education Establishments	4,144		
Medical Establishments	2,700		
Police Establishments	2,275		
Fiscals in the Provinces	6,891		
Colonial Commissary	3,311		
Agent General in London	525		
		162,698	
Colonial Pay and Allowance		38,380	
			201,078
Civil Pensions	25,809		
State Pensions	2,950		
Military Pensions	3,087		
		31,846	
Allowance to Colonial Secretary in lieu of Fees	300		
Visitation Allowance of the Bishop	500		
Fixed Allowance in aid of the Incidental expenses of certain Churches	260		
Allowance of the Civil Engineer for keep of Horses	100		
Allowance of Kandyan Chiefs	984		
Allowances of Fisher Headmen	515		
		2,659	
Half difference of Salary of a Civil Servant		50	
Payments to Mail Coaches for conveying the Public Mails		669	
Interest on Dutch Credit Brieven		312	
			35,536
			236 614
Charges to be voted by the Legislative Council			179,890
			416,504
Deduct probable Savings on the above Disbursements			10,000
			406,504
Surplus Revenue			1,796
Total			£ 408,300

Principal Articles imported into Ceylon during the year 1845.

Name of Article Imported.	Value.	Name of Article Imported.	Value.
	£		£
Apparel, Wearing . .	3,399	Oilman Stores . .	3,268
Arms and Ammunition .	4,730	Pepper and Spices . .	1,391
Books	3,799	Provisions . . .	1,397
Bullion . . .	441,156	Saddlery and Harness .	6,498
Coal and Coke . .	13,675	Salt Provisions . .	2,515
Confectionary & Preserves	2,630	Seeds	2,635
Cotton Goods . .	234,643	Shell, Tortoise . .	1,801
Cotton Thread . .	3,117	Silk Goods . . .	6,947
Curry Stuffs . .	5,121	Spirits	7,344
Cutlery and Hardware .	11,868	Stationery . . .	2,838
Earthenware . .	9,932	Sugar, Soft . . .	4,458
Fish	16,266	Tea	3,474
Furniture . . .	2,251	Tobacco and Cigars .	5,103
Glass	4,303	Umbrellas . . .	2,396
Grain, Gram, and Peas .	8,368	Wines, French . .	5,608
—— Paddy . . .	71,076	—— Madeira . .	4,460
—— Rice . . .	380,402	—— Portugal . .	3,226
—— Wheat . . .	6,230	—— Spanish . .	12,777
Gunnies and Twine .	6,227	—— Teneriffe . .	1,485
Haberdashery & Millinery	27,859	Wood	6,673
Malt Liquor . .	16,475	Woollens . . .	2,655
Manure . . .	1,410	Minor Articles . .	29,450
Marine Stores . .	2,387	Value of Articles producing less than £100 duty	67,021
Medicines . . .	3,747	Value of other Articles imported free .	2,852
Metal, wrought and unwrought:			
Brass . . .	6,796		
Copper . . .	7,269		
Iron . . .	5,627		
Plate and Jewellery .	2,515	Total Value of Imports £	1,491,549

Statement of Articles producing more than £100 *duty.*

Name of Article Exported.	Value.	Name of Article Exported.	Value.
	£		£
Arrack	5,641	Tobacco and Cigars .	16,826
Areca-nuts	31,838	Wood	14,298
Cinnamon	40,821	Articles producing less than £100 duty , .	62,713
Coffee	363,259		
Cocoa-nuts	6,417		
Coir Rope	8,655		
Oil, Cocoa-nut . .	15,936	Total. . .	£566,407

Comparatively little is known of Ceylon either of its internal resources, vast capabilities of its fertile soil, or ancient remains; and it has excited our wonder that whilst the cry of *emigration* has resounded throughout, Great Britain has been made to send out some of our starving countrymen to this favoured spot, where tracks of virgin land lie uncultivated, which, if tilled, would well repay the labourer's toil.

The capabilities of Newera Ellia, a most salubrious spot we noticed in the first volume of this work, and proud and thankful shall we be should our effort incite those who have the power to send to a less populous part of the world *where labour is required*, the peasant who here asks for work in vain; and who oft-times, driven to despair by the spectacle of a starving wife and children, commits crime in order that he may be sent from a land where he cannot obtain work and scarcely sufficient food to keep life in his emaciated body.

Into the depths of futurity none can dive, but we do hope at no distant period to find a number of our countrymen and their families settled at Newera Ellia; and, although Great Britain is dear alike to all her sons, be they rich and high-born or poor and humble, yet we believe it is a truism, which none will attempt to gainsay, that plenty abroad, in company with those we hold dear, is better than starvation at home, and seeing those

who are nearest and dearest to us, pine away with the sickness of hope deferred.

Enterprize and well-directed energies will enable most men to improve their worldly condition, and empower them to overcome what appear at first sight insurmountable obstacles in the path of life. And it behoves each one who cannot find employment in their native, to seek it in distant lands, if he has the wherewithal so to do. What we deemed impossibilities are frequently accomplished when proper measures are used, and we cannot exemplify this better than by referring to the Kandian tradition, which states, "The island of Lanka-diva never could be conquered and retained by a foreign power, except two impossible things were performed, namely, a road bored through the bowels of the rocky mountains, and the Mahavelli-ganga spanned by a single arch."

These apparent impossibilities were performed by the well-directed energies of Albion's sons; the rocky mountain *was* pierced by a tunnel, and a bridge, whose single arch measures two hundred and five feet, *was* thrown across the rapid waters of the Mahavelli-ganga.

Our pleasing labours are now over, and we shall feel ourselves amply rewarded should these pages, and our humble efforts, draw attention to the present undeveloped resources of the lovely

and fertile island of Ceylon. We shall then be able to exclaim,

"Me satis Ampla
Merces, et Mihi grande decus, sui ignotus in œvum
Tum licet, externo penitusque inglorius orbe."

THE END.

LONDON:
PRINTED BY G. J. PALMER, SAVOY STREET, STRAND.

In 2 Vols. 8vo., with Coloured Illustrations, Price 25*s.*

CHINA AND THE CHINESE;

THEIR

Religion, Character, Customs, and Manufactures: the Evils arising from the Opium Trade; with a Glance at our Religious, Moral, Political and Commercial Intercourse with the Country.

By HENRY CHARLES SIRR, M.A.

BARRISTER-AT-LAW.

Opinions of the Press.

"This is by far the most complete work that has yet appeared of the Celestial Empire."—*John Bull.*

"The volumes are intelligent and entertaining, and supply a fund of agreeable reading."—*Literary Gazette.*

"Mr. Sirr has brought a lawyer-like mind to the subject; he generally contrives to elicit something new upon each topic."—*Spectator.*

"Abounds in anecdotal matter; as a source of amusement or instruction, the book will be found equally pleasant and profitable."—*Observer.*

"These handsome volumes contain a large amount of useful, curious, and highly interesting matter."—*Court Journal.*

"There is much to interest and instruct in these volumes."—*Morning Herald.*

"Replete with anecdotes, which tend to elucidate the manners and customs of the people."—*Mark Lane Express.*

"No library should be without it."—*Historic Times.*

"A book containing so much information must be eminently successful."—*Bell's Messenger.*

"The author of the present work has supplied matter to amuse or interest every class of readers."—*Sun.*

"Contains a very complete, graphic, and interesting account of all at relates to the institutions, arts, manners, and customs of the Chinese."—*Standard of Freedom.*

PUBLISHED BY W. S. ORR, 2, AMEN CORNER.

China and the Chinese.

"Mr. Sirr's book is one of the very pleasantest, and not the least instructive of a long and motley series".—*Dublin Warder.*

"We trust this work will be circulated far and wide."—*Indian News.*

"Mr. Sirr's volumes may be consulted with profit by every class of readers."—*Britannia.*

"In these volumes Mr. Sirr has furnished a perfect mass of amusement and information."—*Weekly Times.*

"Carefully put together, amusingly written."—*Daily News.*

"This delightful and comprehensive work will doubtless attain considerable popularity."—*Morning Advertiser.*

"The volumes supply a singularly happy combination of valuable information and racy description."—*Warder.*

"We assure our readers that a more interesting, comprehensive, and instructive work has never issued from the press."—*Dispatch.*

"What Mr. Sirr says on the entire subject of our intercourse with the Celestial Empire merits the most serious attention."—*Douglas Jerrold.*

"Strongly recommending them to our readers, as containing the fullest information respecting China and the Chinese of any work hitherto met with."—*Industrial Journal.*

"The writer is a shrewd and intelligent observer, and mingles truth-like descriptions, characteristic anecdotes, instructive narratives, and judicious reflections."—*Aberdeen Journal.*

"We can safely recommend these volumes to those desirous of obtaining the latest and most general information regarding China and the Chinese."—*Morning Post.*

Unquestionably exhibits the most comprehensive account of China we have yet seen. Hardly a subject seems to have escaped the writer's notice; his details are full, minute, amusing, and instructive in an eminent degree."—*Naval and Military Gazette.*

"Mr. Sirr has not only been ambitious of writing a valuable and interesting work, in which he has fully succeeded. . . . The volumes before us are stored with information of a curious and various nature, *and we should like to see more from his pen.*"—*Sunday Times.*

"Mr. Sirr is a pains-taking traveller and close observer; nothing is omitted by him that promises to interest. We recommend his pages to Lord Grey's attention."—*United Service Journal.*